

# LIVING TRADITIONS

Volume 4 No.1

Tradition, History, Science & Spirituality



History  
Radical Environmentalism  
Traditionalism  
Esotericism  
Spirituality  
Science  
Psychology  
& More

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Spirituality, Time & History

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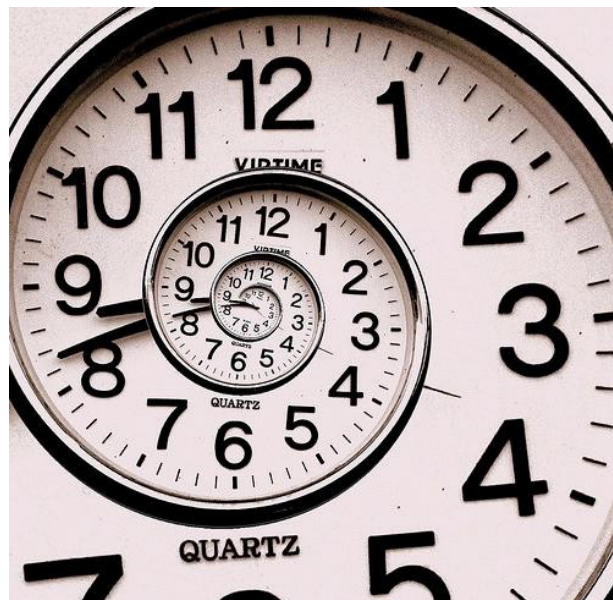
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# LIVING TRADITIONS

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The print and digital edition of Living Traditions is published four times a year and includes reviews from the website from the preceding period expanded content, articles and features research, news, added images, screen shorts and competitions.

Features, articles, news and competitions only appear in the digital and print editions.

### Subjects of Interest

Some of subject areas we cover are: History, academic and alternative. Hinduism and Buddhism, Sufism, Traditionalism, Bhakti, Yoga, meditation, Magic, health, vegetarianism, ani-

mal issues, Daoism, Hermeticism, Alchemy, Folklore, Comparative Religion, Sufism, Mysticism, Gnosticism, Greek Philosophy, Traditional Cultures, Mysticism, Christian Origins, Orthodox Christianity, Biblical studies, Greek Philosophical Studies, Greek and Roman Cultures, British, Irish and Scottish Folk traditions, folk, ambient, pagan and apocalyptic music, Shamanism, Paganism, Rune and Viking Studies, Goddess Studies, Prehistory, Sexuality, Eroticism, NLP, Psychology, political alternatives (the full range), alternative health and so forth.

### Academic and Alternative

We like to include a balance of academic and alternative content. Taking a critical but not cynical approach. Each issue will include a range of lead articles, features, discussion pieces and lots of reviews.

Our reviewers include academic and scholars as well as specialists in various fields including most traditions. We also have a range of general reviewers.

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## Welcome to Living Traditions

Living Traditions is a magazine of Tradition, History, Science & Spirituality. It has strong opinions but presents a balanced case and lets you make up your mind. It goes where other magazines fear to go and reviews “intellectual contraband” and will feature interviews with thinkers who will challenge, shock and stimulate you into viewing the world a little differently.

We believe that *“Those who cannot remember the past are condemned to repeat it”* and hence place a great value in history and tradition. This does not mean we are slaves to the past but that we appreciate the value of understanding who we are and where we have come from.

Features in this issue are diverse including two difference perspectives on the nature of time. A traditionalist view which emphasizes cyclic time and sees the world as degenerating from a golden age. A progressivist view (seen through

the Integral Model of Ken Wilber) which sees the world as evolving and developing. We also discuss their surprising agreement about the state of the modern world and continue this them by discussing the environmental crisis through the eyes of radical environmentalist Pentti Linkola.

We take a historical look at Greek and Roman warfare and with Gracchus in *Gladiator* remember that *“The beating heart of Rome is not the marble of the senate; it’s the sand of the coliseum.”* We also examine how Rome underpins our view of modern society. We then take a hard look at the Biographies of Aleister Crowley.

We consider three seminal works by Baron Julius Evola and offer lots of interesting reviews.

We hope you will find this issue of Living Traditions stimulating and challenging.

**The Editor**



### Roman helmet sold for £2m

October 2010

In just three minutes at a Christie's auction, the most beautiful face to emerge from the British soil in more than a century slid out of the grasp of a museum desperate to acquire it. The Roman helmet was sold to an anonymous bidder for £2m – dramatically higher than the highest pre-sale estimate of £300,000.



While the Tullie House museum in Carlisle managed to stay in the bidding until the last few minutes, in the end they lost by £300,000.

The man who found it last May, using a metal detector on farmland on the outskirts of the Cumbrian hamlet of Crosby Garrett, a currently unemployed graduate in his early 20s from the north-east, will share the price with the landowner, but is now a millionaire.



### The Viking Society for Northern Research

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These digital versions are not intended to replace our printed publications, and titles currently in print will remain available to buy in book form as long as there is a demand for them (the list can be seen at <http://www.le.ac.uk/ee/viking/index.html> ).

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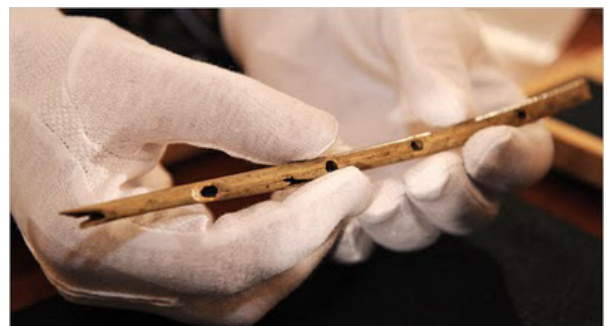


### 35,000 year old flute

At least 35,000 years ago, in the depths of the last ice age, the sound of music filled a cave in what is now southwestern Germany, the same place and time early Homo sapiens were also carving the oldest known examples of figurative art in the world.

Archaeologists Wednesday reported the discovery last fall of a bone flute and two fragments of ivory flutes that they said represented the earliest known flowering of music-making in Stone Age culture.

They said the bone flute with five finger holes, found at Hohle Fels Cave in the hills west of Ulm, was "by far the most complete of the musical instruments so far recovered from the caves" in a region where pieces of other flutes have been turning up in recent years.



### New Aryan Cities Change Archaeology

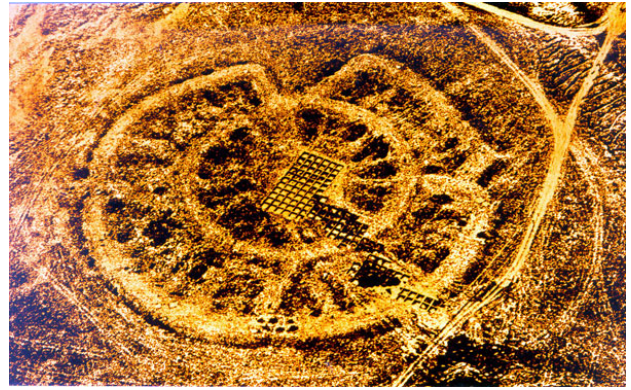
Twenty of the spiral-shaped settlements, believed to be the original home of the Aryan people, have been identified, and there are about 50 more suspected sites. They all lie buried in a region more than 640km long near Russia's border with Kazakhstan.

The cities are thought to have been built 3500-4000 years ago, soon after the Great Pyramid in Egypt. They are about the same size as several of the city states of ancient Greece, which started to come into being in Crete at about the same time.

It is generally believed that the cities are Aryan, and are the remnants of a civilisation that spread through Europe and much of Asia. Their language has been identified as the precursor of modern Indo-European tongues, including English. Words such as brother, guest and oxen have been traced back to this prototype.

Scientists were shocked to find out that Arkaim was the same age as Egypt and Babylon, and a little older than Troy and Rome. Gennady Zdanovich, the chairman of the archaeological expedition in Ural had to prove the scientific significance of Arkaim to regional officials. *"We achieved what seemed to be absolutely unreal: the multi-million construction project in the region was shut down,"* the scientist said.

Archaeological excavations indicated that the people, who inhabited Arkaim, represented one of the most ancient Indo-European civilizations, particularly the branch, which is referred to as the Aryan culture. Arkaim turned out to be not



only a town, but also a temple and an astronomical observatory.

*"A flight above Arkaim on board a helicopter gives you an incredible impression. The huge concentric circles on the valley are clearly visible. The town and its outskirts are all enclosed in the circles."*

*"We still do not know, what point the gigantic circles have, whether they were made for defensive, scientific, educational, or ritual purposes. Some researchers say that the circles were actually used as the runway for an ancient spaceport,"* Vadim Chernobrovsky said.

Researchers discovered that the ancient town was equipped with a storm sewage system, which helped Arkaim's residents avoid floods. The people were protected against fires as well: timbered floorings and houses themselves were imbued with fireproof substance. It was a rather strong compound, the remnants of which can still be found in the ruins of the town. Each house was outfitted with "all modern conveniences," as they would say nowadays. There was a well, an oven and dome-like food storage in every house. The well was branching out into two underground trenches: one of them was directed to the oven and the other one ended in the food storage.

The trenches were used to supply chilly air to the oven and to the food storage. The cool air from the trenches also created a very powerful traction force in the Aryan oven, which made it possible to smelt bronze there.

(Adapted from The Sunday Times October 04, 2010 & Russian News sources )





### An Online version of the Rite of Saturn

The Theatre ensemble "The Ecstatic Society" from Copenhagen has rendered their interpretation of the rite of Eleusis in a new and exciting performance. The Ecstatic Society in Denmark is a free-spirited creative embryo, mainly established to manifest Aleister Crowley's Rites of Eleusis in a modernized form.

Please follow the link to their page and check it out: <http://www.ecstaticsociety.dk/>



### More tigers in American backyards than in the wild worldwide?

A lack of regulation allows the United States to have one of the largest populations of captive tigers in the world.

It is estimated that perhaps 5,000 tigers live in captivity in the United States, compared to as few as 3,200 tigers in the wild. Americans keep these tigers in backyards, urban apartments, sideshows, truck stops and private breeding facilities. In some states, buying a tiger is easier than adopting a dog from a local animal shelter.

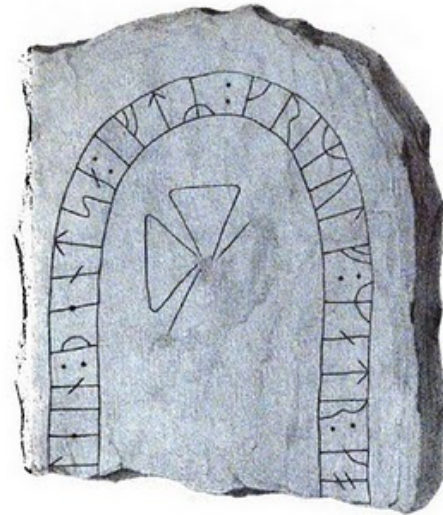
The United States must monitor tiger ownership more closely. When tiger ownership and breeding aren't monitored, captive tigers become easy targets for black market sales, and those sales end up threatening wild populations. This lack of regulation also means that tigers can be held in areas that may not be adequately secured, which is a major danger to both tigers and humans.

It's time to take action and better regulate the captivity of tigers in our own backyard. Read the full story and explore an interactive captive tiger map of the U.S.:

**Web:** <http://www.worldwildlife.org/speciesfinder/tigers/captive-tigers/index.html>

### Runes as Web pages

It was not necessary to be literate to be able to access rune carvings in the 11th century. At the same time those who could read were able to glean much more information from a rune stone



than merely what was written in runes. This is shown in new research from Uppsala University in Sweden.

*"You can compare a rune stone text with a newspaper spread or a Web page, where the reader is attracted by headings and pictures,"* says Marco Bianchi.

The visual design not only structures the linguistic message but complements and nuances it as well.

*"On many rune stones the interplay between ornamentation and the runes is striking. To people of the Viking Age, the actual runes were only part of the message of the rune stone,"* he says.

**Source:** Uppsala University



### 8,000 Year Old Sun Temple Uncovered in Bulgaria

The oldest temple of the Sun has been discovered in northwest Bulgaria, near the town of Vratsa, aged at more than 8000 years, the Bulgarian National Television (BNT) reported on December 15 2010. The Bulgarian 'Stonehenge' is hence about 3000 years older than its illustrious English counterpart. But unlike its more renowned English cousin, the Bulgarian sun temple was not on the surface, rather it was dug out from under tons of earth and is shaped in the form of a horse shoe, the report said.

# SOPHIA PERENNIS

"THE WISDOM PERENNIAL"

SOPHIA PERENNIS is dedicated to publishing the best contemporary writing on the world's wisdom traditions, largely from a Traditionalist or "Perennialist" perspective, as well as reprinting recognized classics. We have tried to remain faithful to Traditionalist core principles—notably the Transcendent Unity of Religions—while exploring new applications of these principles, as well as returning to the great Revelations themselves for fresh insight.

We hope to initiate a stream of online discussion dealing with various questions about the present state of Traditionalism/Perennialism and its relation to the contemporary world, as well as exploring some more-or-less neglected areas where Traditionalist principles might be fruitfully applied; the present agenda of the subversive force that René Guénon called the "Counter-Initiation" will also be discussed.

If you would like to participate, and also take a look at some of our new titles, we invite you to visit:

**Web:** <http://www.sophiaperennis.com>



## Gornahoor

*Liber esse, scientiam  
acquirere, veritatem  
loquor*

Excellent and informative website also offers translations of rare and significant works by Julius Evola and other traditionalists. Very active site with daily updates, articles and forum. Take the quiz and see if you are a counter revolutionary !

**Web:** <http://www.gornahoor.net/>



## John Anthony West's Phoenixfire blog

John Anthony West has taken the "symbolist" vision of Schwaller de Lubicz to new heights. He offers an exemplary vision of Egypt from an esoteric perspective in his major work *Serpent in the Sky* and his DVD series reviewed in this issue. His regular podcasts are quite exceptional and at present focus on his radically traditionalist interpretation of the Four Horsemen of the Apocalypse.



As West sees them they are Capitalism, Patriotism, Democracy and Technology and it is hard not to agree.

**Web:** <http://jawphoenixfire.blogspot.com/>



## Edred.net

Edred.net is the home of Edred Thorsson and offers an amazing array of resources. In 2011 there is membership available which offers extra benefits and the RUNA college which offers a superb range of courses. You pay \$25.00 U.S. per year for tuition and then you can enter various courses. Some are free simply requiring your purchase certain texts, others have a cost. There are all sorts of courses from Indo European studies to Mead Brewing, Jung to Semiotics, Runology and so on. This is quite an amazing opportunity to study via the simple means of the internet.





The temple was found near the village of Ohoden. According to archaeologists, the pre-historic people used the celestial facility to calculate the seasons and to determine the best times for sowing and harvest. The site was also used for rituals, offering gifts to the Sun for fertility as BNT reported.

This area of Bulgaria was previously made famous because remnants of the oldest people who lived in this part of Europe were found. Archaeologists also found dozens of clay and stone disks in the area of the temple.

"The semantics of the disks symbolise the disk of the Sun itself, which means that this is the earliest ever temple dedicated to the worship of the Sun God, discovered on our lands," archaeologist Georgi Ganetsovski told the BNT.

### The Sofia Echo December 15th 2010



### Trigger93: A Journal of Magic(k), Culture, and The Issues

Trigger93 is a radical new journal of literature, art, and the uncanny — a journal that juxtaposes magic(k)ally informed works created by established artists and academics with similar works created by established practitioners of magic(k). Our first issue, *The Word*, explores the relationship between language and the spirit, and includes contributions from writer and Columbia Professor, Michael Taussig; ceremonial magician, James A. Eshelman; artists Simryn Gill, Mikala Dwyer and Tamara Wyndham; and radical cartoonist, Seth Tobocman.

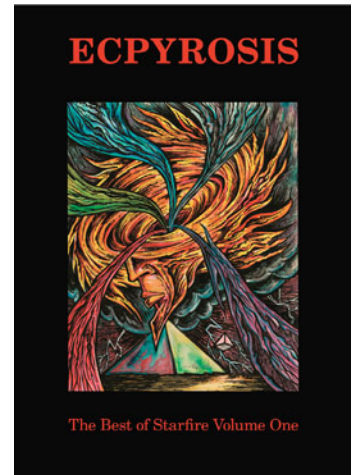
**Web:** <http://trigger93.com/>



### Ecpyrosis: The Best of Starfire Volume One

This long-awaited title will at last be released in January 2011, and is now available for ordering ahead of publication.

The first issue of *Starfire* was published in 1986, and the fifth issue appeared in 1994. These years encompass Volume One, the constituent issues of which have long been out of print and appear but rarely on the second-hand market.



This selection of articles and artwork from these first five issues is newly typeset, and the artwork has wherever possible been freshly scanned to give sharper and clearer reproduction. The front cover reproduced here to the left incorporates beautiful artwork by Kyle Fite.

Details of the contents of *Ecpyrosis* can be found [here](#).

*Ecpyrosis* is an alluring, informative and substantial publication, 304 pages long and printed on Essential Velvet, a good quality coated paper. There are sixteen articles drawn from the five issues of *Starfire*, together with the best of the artwork. Also included are two new colour plates: a frontispiece consisting of detail from the cover artwork by Kyle Fite, and an endispiece of the covers of the constituent issues of *Starfire*. *Ecpyrosis* will be made available in both a robust, sewn-bound softbound and a fine limited hardbound edition, and is now available for advance ordering.

The hardbound edition is available from the publishers only. Bound in Chelsea cloth, it is slip-cased, and comes with coloured endpapers, a full colour illustrated dust-jacket, and with top and tail bands to the binding. Limited to 111 copies, each numbered and signed by the editor and publisher, Michael Staley.

For further information visit the *Starfire* website:  
Web: [http://www.starfirepublishing.co.uk/main\\_frames\\_page.htm](http://www.starfirepublishing.co.uk/main_frames_page.htm)

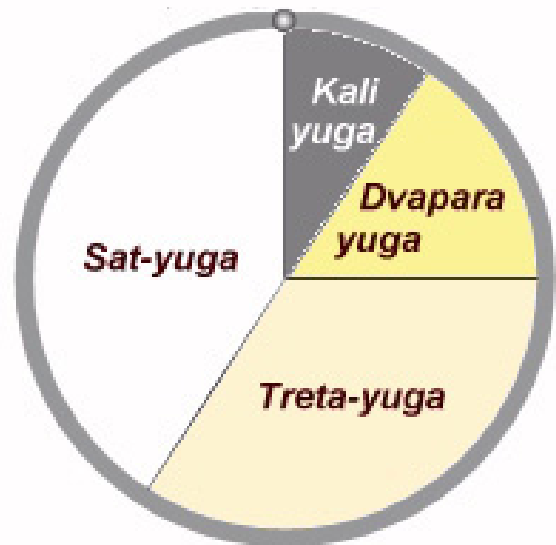


## The Traditional Model of Time

The concept of progress or the lineal development of history is primarily a Nineteenth century invention. While it may have first appeared with the Renaissance and humanist philosophy, it was the industrialisation of the West and the advent of Darwinian which really set the ball rolling. Progress as a philosophy has become so deeply ingrained in both the sciences and arts that any modern study within both fields accepts as a foundation a belief in evolutionism (both physical and cultural).

The traditional view of history is at variance with this approach, it is inevitably cyclic and emphasises the ebbs and flows of culture. While the cycle may return to itself, the focus is on decline rather than on development. Within the Norse traditions the gods are ultimately destroyed at Ragnorak and a new cycle of manifestation, conflict and resolution begins. The Vedic tradition outlines this cycle in far more detail, the whole of creation is governed by a series of cyclic processes, these range from the Days and Nights of Brahma (the creative force) to the Yugas or epochs. The Sanskrit names for the four ages are Krita or Satya, Yuga, Treta Yuga, Dvapara Yuga and Kali Yuga.

The Krita or Satya Yuga is the Golden Age, the



age of Spirit and it is from here that things get successively worse until the Kali age, which ends in an apocalypse of water and fire. Each age in succession is shorter than its predecessor, is more intense, and more material. The Kali age is the shortest, most materialistic and intensely destructive. It is this age we are in now. The Kali Yuga, or Iron Age is sometimes described as the Age of the Wolf, due to its ferocity and violence.

There are many different dating systems, but



according to the Mahabharata, the Kali Yuga started on the midnight of 17th and 18th February, 3102 BCE and represents the final stage of the cycle. It is interesting that this date coincides with the start of the 5th Sun period of the Mayans, which they believe climaxes in 2012 or thereabouts, there is much debate about the exact date.

*"All kings occupying the earth in the Kali Age will be wanting in tranquillity, strong in anger, taking pleasure at all times in lying and dishonesty, inflicting death on women, children, and cows, prone to take the paltry possessions of others, with character that is mostly Tamas, rising to power and soon falling. They will be short-lived, ambitious, of little virtue, and greedy. People will follow the customs of others and be adulterated with them; peculiar, undisciplined barbarians will be vigorously supported by rulers. Because they go on living with perversion, they will be ruined. "And Dharma becomes very weak in the Kali age, and people commit sin in mind, speech, and actions... Quarrels, plague, fatal diseases, famines, drought, and calamities appear. Testimonies and proofs have no certainty. There is no criterion left when the Kali age settles down. People become poorer in vigour and lustre. They are wicked, full of anger, sinful, false, and avaricious. Bad ambitions, bad education, bad dealings, and bad earnings excite fear. The whole batch becomes greedy and untruthful. Many Sudras will become kings, and many heretics will be seen.*

*"There will arise various sects; Sannyasins wearing clothes colored red. Many profess to have supreme knowledge because, thereby, they will easily earn their livelihood. In the Kali age, there will be many false religionists. India will become desolate by repeated calamities, short lives, and various diseases. Everyone will be miserable owing to the dominance of vice and Tamoguna; people will freely commit abortion. "Earth will be valued only for her mineral treasures. Money alone will confer nobility. Power will be the sole definition of virtue. Pleasure will be the only reason for marriage. Lust will be the only reason for womanhood. Falsehood will win out in disputes. Being dry of water will be the only definition of land. Praise worthiness will be measured by accumulated wealth. Impropiety will be considered good conduct, and only feebleness will be the reason for unemployment. Boldness and arrogance will be*

*equivalent to scholarship. Only those without wealth will show honesty. Just a bath will amount to purification, and charity will be the only virtue. Abduction will be marriage. Simply to be well dressed will signify propriety. And any hard to reach water will be deemed a pilgrimage site. The pretence of greatness will be the proof of it, and powerful men with many severe faults will rule over all the classes on earth. Oppressed by their excessively greedy rulers, people will hide in valleys between mountains, here they will gather honey, vegetables, roots, fruits, birds, flowers and so forth. Suffering from cold, wind, heat and rain, they will put on clothes made of tree bark and leaves. And no one will live as long as twenty-three years. Thus in the Kali Age humankind will be utterly destroyed."*

#### **The Hindu Purana**

It has also be noted by students of Gnosticism and Christian mysticism that the four ages correlate remarkably well with the image described in the Old Testament book of Daniel. Central to Daniel chapter two is the description of an unusual figure, a figure that is used to express a prophetic outline of history. The interesting thing is that inherent with this figure is a pattern and design which is far older than the text of Daniel in which it appears.

The image is comprised of gold, silver, bronze and iron (with clay feet) and partakes of the oldest division of history. While this division also has a localized and prophetic meaning which focuses on the interplay between various major kingdoms from the 6th century BCE onwards, its primary focus covers immense periods of time and sets the stage onto which humanity plays its part.



These four ages are also found in the Greek historical tradition as the ages of Gold, Silver, Bronze and Iron. However what is especially interesting in the Greek is a trans-temporal age which exists between the Copper and Kali Yuga. While this age – the age of Heroes, is not seen as existing "in time", it exists as the path of the Solar Tradition during the Kali Yuga. So while the age may be dark, there is wisdom for those who seek.

While the Vedic, Indo-European, Biblical and Greek traditions may be primarily of a traditional religious nature, the concept of decline is also found within the work of many great historians, so much so that many speak of the school of historical pessimism. In some way the major figure within this school was Oswald Spengler.

### **Historical Models of Cyclic Time**

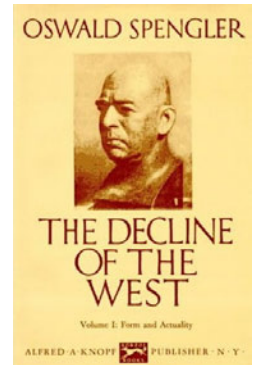
Oswald Spengler was born in 1880 in Blankenburg, Germany and educated at the universities of Halle, Munich, and Berlin. On the basis of his extensive studies in mathematics, science, history, philosophy, and art, he formulated a philosophical system that offered an explanation of the history of human culture.

In his single important work, *The Decline of the West* (1918-1922, revised ed. 1923;), Spengler attempted to prove that each civilization possesses a unique "soul" and style of art and thought, and that all cultures pass through a life cycle of birth, growth, decay and death comparable to the biological cycle of living organisms. In his analysis of the history of Western Europe,

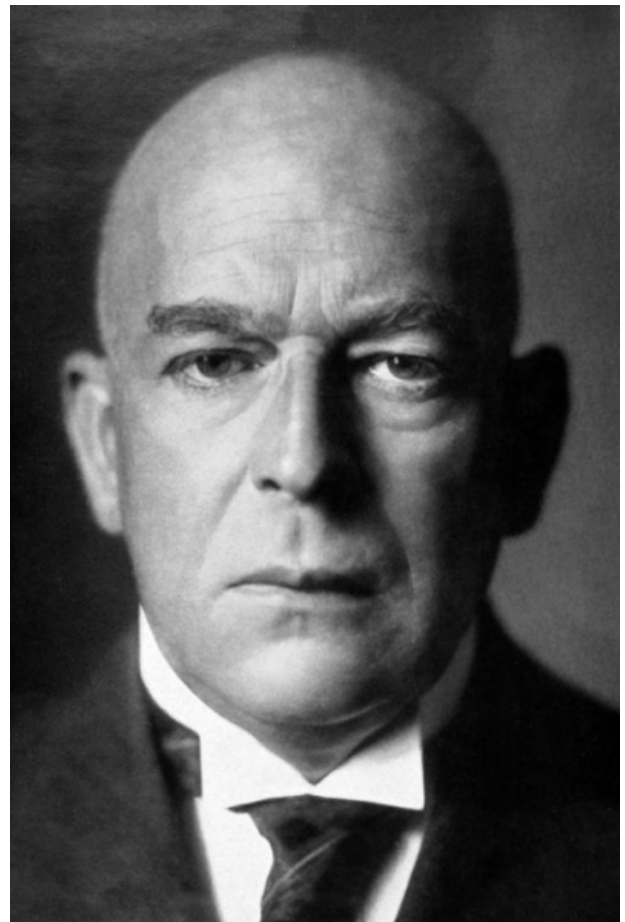
Spengler argued that the culture of Europe had entered the final stage of its existence that was to be chiefly a period of technological and political expansion. His other works include *The Crucial years* (1933) and *Man and Technics* (1931).

The nexus of Spengler's work is that history is not a mechanical series of events, but represents the outward manifestation of a much deeper process. History, according to Spengler, is organic and moves through cycles of summer, spring, autumn and winter. These cycles are akin to life periods and there is much in common with Jung's view regarding racial memory, archetypes and forms. Races and nations have collective minds and hence operate on a deeper level than individuals, they cannot

be reduced to economic or class processes alone. These organic cycles of decline are important as they bring the Yugas into a more historical and academic vein. Spengler does not describe the great cycles of the ages, yet his individual civilisations all work through smaller cycles which he represents as organic national seasons. While there will always be debate about the particulars of Spengler's work its place within the traditional understanding of history cannot be denied.



The ramifications of an organic view of civilization are very relevant to the traditionalist. If cultures are like a human body, for example, then we can suggest that its various parts have differing levels of importance, ability and significance, and that to reduce all aspects of the



**Oswald Spengler**



"body" of the "organic" society to an equal footing would be like suggesting the head is equal to the arm, the appendix to the eyes. This basic inequality is a foundation stone of the unique vision of Traditionalism which emphasizes individual spiritual development over a vast number of lives.

To really appreciate the esoteric and religious significance of these cycles we need to consider two major figures and their outlines of the sacred cycle – Rene Guenon and Julius Evola.

### **Rene Guenon and Julius Evola**

Guenon is not a man who liked the press, he was a bitter critic of the cult of personality and avoided worthless shows of ego. While Guenon would have avoided offering any biographical details, I think that at least some background is in order.

Rene Guenon was born on the 15<sup>th</sup> November 1886 to an architect father, his family owned a vineyard which was passed to his younger brother as it was obvious Rene had a flair for the academic but was not gifted in either the arts or winemaking. Moving to Paris in his youth he had contact with many occult organizations, becoming a student of Papus for a period. By 1912 he had become an initiated Sufi and became deeply immersed in the esoteric of both Hinduism and Islam. After the death of his wife in the 1930's he left to spend the rest of his life in isolation in Cairo, rejecting the modern world. He again married and lived with his Egyptian wife under the name Abdel Wahed Yahi. He died on the 7th January 1951.

Guenon's earliest works are meant to clear the way for a real appraisal of esotericism and Gnosis, they are bitter and incisive attacks on both Theosophy and Spiritualism. These two works offer an insightful rejection of the syncretism and bourgeois indulgence that had become the occult movements of the period. He documents the stupidities and extremes of both movements and intimates that it is not the spirits of the dead who are communicating with spiritualists but subversive forces. He believes that these forces



of Counter Gnosis and Anti tradition were offering Counter-Initiations in an attempt to degrade the real and essential Gnosis.

When the assault against Counter Gnosis was completed Guenon turned his gaze to the very soul of Western Man. In *Orient and Occident* (1924), *Crisis of the Modern World* (1927) and *The reign of Quantity and the Sign of the Times* (1953) he lays bare the Western soul and documents the clear signs of our degeneration and collapse. These works are uncompromising and offers a critique of the destruction modernism is perpetuating on our society, he demands a return to real esotericism as opposed to the false "feel good" cults of his time.

Guenon however was not all assault and warfare, his metaphysical works show a great mind which can see to the very heart of esotericism. Certainly his writing on symbolism are hard going, titles such as *the Symbolism of the Cross* (1931), *Fundamental Symbols* (1962) and *Multiple States of Being* (1932) are not easy reading. They demand a concentration which, I am afraid, many modern minds fed on computer games and TV will find difficult. However the sheer intellectual exhilaration one can gain from mastering them cannot be easily forgotten.

Guenon also published hundreds of book reviews in such journals as *Le Voile D'Isis* and *Etudes Traditionnelles*, spewing forth venom mixed with insight in such a form that it has never been repeated again. While his critiques of modern forms are noteworthy and relevant, at times there is a tendency to turn a molehill into a mountain and throw the baby out with the bathwater.

For example, while Jung's disciples certainly twisted Gnosticism and Alchemy totally out of proportion it is probably unfair to turn the knife on Jung himself. However, in the end we have to realize Guenon was very aware of how the media worked and hence by providing explosive, venomous and virulent reviews they were guaranteed publication and they were always read and hence, in that sense, they had their effect. Whether you liked what he said or not, you were effected by what he wrote and considered his message.

Guenon's view of history is that it is comprised of a series of cycles, these he takes directly

from the Vedic tradition. In practise this means that history is a record of degeneration. Accordingly, since the earliest times man has been sinking deeper and deeper into the mire of matter. While view is not popular with materialists and secularists, it is nevertheless the key focus of Guenon's work. In his magnum opus "*The Reign of Quantity and the Signs of the Times*", Guenon succinctly outlines the process of spiritual degeneration. As man thinks he is evolving, he is simply accelerating his own destruction - living standards and technology may advance, but only at the cost of spirit. This metaphysical entropy causes matter to become successively more physical, more solid, and on a spiritual level - more malefic. Society becomes centred on globalism, rather than on nations and individuals and there is an emphasis on scientific advances rather than simplicity. As we reach the later phases of this degeneration (the present period), anti-traditions and forms of anti-gnosis arise purporting to be of spiritual value.

The Reign of Quantity  
& the Signs of the Times



René Guénon

The most dangerous facet of this process is how, in the darkest age, fissures will appear in the barrier between the physical world and the lower astral planes, and there will be an intrusion of the malefic inhabitants of this inferior subtle domain. This strange and dark prophecy as found in is also a key to a deeper understanding of the real nature of Aquarius. While the new-agers claim it will be an age of love and mung-beans, since the ruler of Aquarius is Saturn, we can expect a bumpy ride first.

While Saturn is also the lord of the Golden Age (the Satya Yuga), this emphasises the dual nature of the planetary daemon, tester, destroyer and guardian of the Garden of Eden. The key philosophical emphasis within Guenon's historical analysis is on the duality of quantity and quality, quality being the character of the Golden age and quantity, the Kali Yuga attribute. Whether it be the decay of the nature of currency, or the clash between craftsmanship and the rule of the machine, this cycle of decay can be seen within the class between quantity and quality. Indeed, many modern criticisms of technology such as those of Neil Postman have a

strong Guenonian ring.

## Evola and "The Revolt against the Modern World"

Julius Evola was the most notable representative of the traditionalist position, he was also considered one of the most erudite authorities on Hermeticism and Magic. This did nothing to reduce the great controversy that surrounds him. Jul-



ius Cesare Andrea Evola was born in Rome in 1898 to an aristocratic family of Sicilian origin. His childhood was marked by intelligence close to genius and he quickly learned many languages. He read widely in German, French and Italian. He became involved with both the Dada and futurist movements and was considered a promising artist. He served with honour during World War I in a regiment of mountain artillery and survived the war to continue his search for meaning. He made contact with Arturo Reghini (1878-1946) who was the co-ordinator of the UR group which studied speculative Freemasonry, occultism, and other occult traditions, it had a strong interest in the work of Rene Guenon.

Evola's natural aristocracy came to the surface and he became the leading exponent of the developing philosophy of the UR (and its successor KRUR) group. Evola and the UR group became aligned to the natural principles of aristocracy and while not having a necessarily high opinion of Mussolini, realised the pragmatic value of his revolution and gave him their support in print. Evola's early work (*Pagan Imperialism*) attacked the debilitating effects of Christianity as it was represented in the period and upheld the heroic virtues of Rome. This work and related articles caused controversy throughout Italy. Later Evola founded *La Torre* (the Tower), his own magazine, however, due to conflict with the prevailing state it only last ten issues.

His works slowly started to move towards the spiritual side of politics and he made it clear that the only real return to "traditional esoteric val-

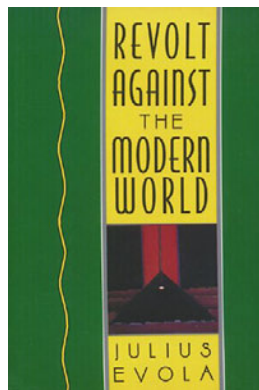


ues" can occur when we ourselves are transformed.

In 1945 he was hit by a stray bomb and paralysed from the waist down, he spent the rest of his life writing, researching and offering guidance to those seeking a spiritual revolution. He died in 1974. His writing are profuse yet most are not as yet translated into English, it seems there is a great fear regarding the explosive nature of his insightful vision. Evola was not afraid of offending peoples foibles or attacking their sacred cows.

He attempted to unite politics, occultism, religion and traditionalism into a "world shattering" vision and he had remarkable success. For Evola, history was a series of cycles that are degenerative rather than evolutionary, we are then in the darkest age of all (the Kali Yuga), rather than entering an age of light, love and peace. Our modern way of thinking is, (according to Evola) a wasteland, it is the final stage in the decay of truth, rather than its pinnacle. History from this perspective is a series of "steps down-ward" whereby new religious and esoteric systems are fragments of the truth rather than being new innovations or developments. Evola's magnum opus, "*Revolt against the modern world*", slices through the false theosophies, new age visions and pseudo-intellectual systems so prevalent today and offers insight into the real nature of man, his history and his goals. The approach of Evola is elitist in the sense that it is intellectually and spiritually demanding, Evola demands maximum concentration from his readers, however, in return he offers a worldview, a Weltanschauung that challenges the foundations of currently held beliefs.

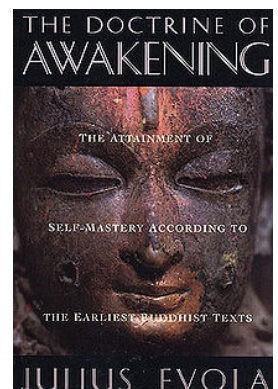
The nexus of Evola's "*Revolt against the modern world*" is an exposition on the cycles of history and an intense and insightful consideration of the role of esoteric spiritual values. Evola's historial outline takes the Yugas a step further, he discusses the cultural focus of each period and the changes that take places within the ideological and spiritual traditions of each epoch. The Golden age is that of the Polar tradition, it



was based in the Arctic regions where days and nights were long and the Axis Mundi was a steady focus within the night sky. At this time the traditions of Sky and Earth worship were in balance, while the sky had ascendancy, the role of earth (albeit in submission) was acknowledged and relevant. The classes as seen within the divine caste system were in balance and creativity and intelligence were rewarded. As the Polar age ended and migrations from the Arctic were caused by changes in weather patterns, Aryan man spread across the globe and mankind entered the Silver age.

During the Silver or Lunar epoch, earth cults took ascendancy, the feminine and fertility became of paramount significance and this led to an emphasis on pagan and Gaia oriented traditions. The research of Marija Gimbutas (though distorted towards a feminist vantage point) gives a good outline of the worship that occurred in this period. As the ages unfounded, in reaction against this earthly epoch, the Dionysian or Copper age began. The worship of strength, violence, masculine virtues battle against the feminine values and patriarchal civilisations were formed. While these civilisations were of great historical importance, to achieve their balance they suppressed the lunar or silver cultures and hence existed as a reaction rather than as a creative expression. This being so, it only took so long before the clashes between the two forces dragged man into the current age, that of the Kali Yuga. Now lunar and Dionysian, feminine and masculine, sky and earth are in conflict and battle and will continue so until the age ends in bloodshed.

Evola decried the decadent nature of the modern world and its social and political isms and ideologies and demanded a return to old world values, which he felt were epitomised by the Teutonic Knights, knights who could act as spiritual warriors waging war against the whole corrupt bourgeois modern system. This concept of spiritual warriorship he elucidated most clearly in his radically revisionist book on Buddhism – "*The Doctrine of Awakening*". In the *Doctrine of Awakening* Evola offers a radical re-



assessment of Buddhism and indeed of the path to completeness. He argues that the modern monastic approach of Buddhism is alien to Gautama's original intent and suggests that Buddhism was originally a path of action.

Accordingly Evola sees the primal form of Buddhism as centred on a warrior/priest rather than on a monk. He uses and emphasizes the role of Aristocracy but in a unique Evolian sense. The term Aristocrat here is used in its strictest etymological sense, coming from the Greek word *Aristos* meaning best. The Buddhist disdain for talking about self and God comes not from disbelief, Evola argues, but from a demand for action.

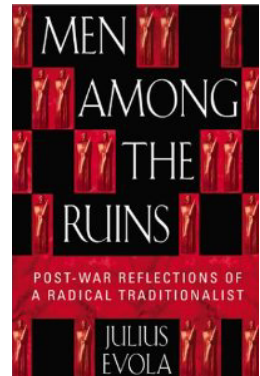
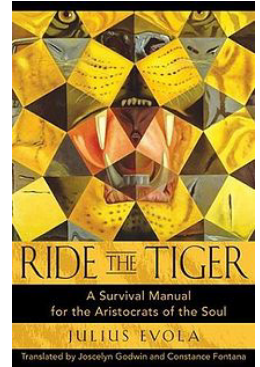
There is no Self, so create one, there is no God, so become one. This approach is certainly at odds with much that passes for modern Buddhism and yet in these days of navel gazing and armchair occultism, one cannot help but be exhilarated by his call to arms. But a simple call is not all of Evola's message, he does not leave us with theory alone. *The Doctrine of Awakening* re-evaluates the basic tenets of Buddhism and examines them in light of the warrior-priest ethos. Rather than advocating a negative detachment whereby life is experienced at an arms distance, Evola suggests we experience detachment by "riding the tiger", by flowing with the punches, rather than against them. There is no life denying here, more a transcendence achieved amidst the chaos. At the same time, Evola does not wish to see partial.

His approach is that there are many ways to "ride the tiger", one can ride slowly and with care, or struggle into the night, one can beat it into submission or lull it with song.

Evola published many other works on esotericism including *Eros and the Mysteries of Love*, *the Yoga of Power* and *The Hermetic Tradition* and the *Introduction to Magic: Rituals and Practical Techniques for the Magus*. These works are truly comprehensive guides to occult practice giving great insight into Tantra, western magic, Grail mysticism and more.

While *Ride the Tiger, A Survival Manual for the Aristocrats of the Soul* expands on *Revolt against the Modern World*. In *Revolt* Evola gave his vision for new world, *Ride the Tiger* is more nihilistic and pessimistic. Evola argues that in

order to survive in the modern world which is mired in Kali Yuga, the enlightened man should "ride the tiger". As a man, by holding onto the tiger's back may survive the confrontation, so too might a man, by letting the world take him on its inexorable path be able to turn the destructive forces around him into a kind of inner liberation. This is a bleak vision but which offers practical advice on how to use the world we are now in to achieve true heroism. To further elucidate the modern world Evola also wrote *Men Among the Ruins*, a confronting critique of materialism and modern life. Evola puts the crisis of modern man, much in Guenon, in the context of a larger spiritual battle.



Evola's worship of the Heroic brings us full circle, it brings us back to the Yugas and the Greek model with its trans-temporal Heroic age. The Age of Heroes in the Greek system exists outside the time based cycle of Gold, Silver, Copper and Iron, it is that call to go beyond the natural entropy of the cycles and achieve greatness. In Evola's system it is the true Solar path, the path of the Sun which leads back to the Axis Mundi, the Polar Golden Age.

### **Want to Learn More ?**

The works of Rene Guenon are available from **Sophia Perennis**

**Web:** <http://www.sophiaperennis.com>

The works of Julius Evola are published by **Inner Traditions**

**Web:** <http://www.innertraditions.com>

Other Evola titles such as *The Path of Cinabar* and *The Metaphysics of War* are published by

**Arktos Publishing**

**Web:** <http://www.arktos.com>



# The Evolutionary Model of Time

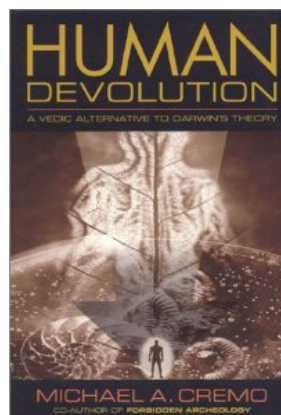


The Traditional model of time has proved very significant within the current period, it has had a marked revival among religious conservatives, political radicals and among pagans of all forms. It is intriguing to see how Guenon's model of cyclic time can prove so successful among conservative religious folk while Evola's has appealed to Radical Traditionalists and pagans and magicians of various traditions.

Guenon has a strong belief in religious conservatism, indeed he only came around to seeing Buddhism as a real tradition later in life, while Evola was more proactive and had a far more esoteric and radical approach. At the same time neither really did deal with the thorny issue of Darwin's theory of evolution.

While there are many creationists and intelligent design adherents in the Traditionalist movement it is harder and harder to ignore the mounting scientific evidence for evolution. In Darwin's day the evidence was good, now it is downright overwhelming.

Evola argued against evolution, rejected carbon dating and suggested that apes devolved from man. Before we write him off as a madman, Michael Cremo in 2003 argued exactly the same in his book *Human Devolution: A Vedic Alternative to Darwin's Theory*. Personally I am not convinced by Evola or Cremo's argument on this one, even though I

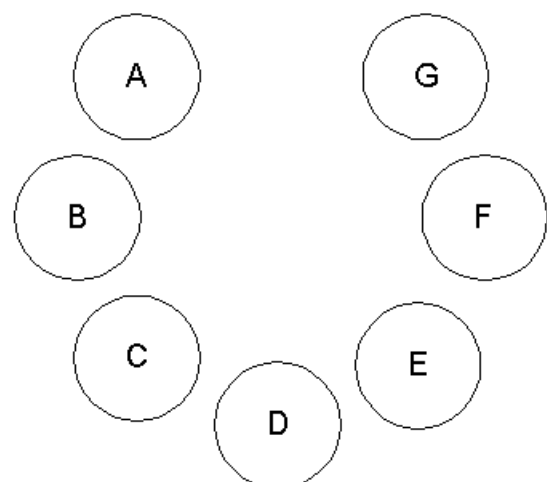


agree with Evola on many other things.

Madame Blavatsky took a more intriguing approach in her immense work *The Secret Doctrine*. While she railed against Darwin she devised her own quasi evolutionary schema which seemed to combine elements of both the traditional Yuga structure and an evolutionary pattern.



She posited a series of seven stages in a cycle, these were essentially the stages of gold, silver, copper and iron and then iron moves up again into copper, silver and gold. She saw these are

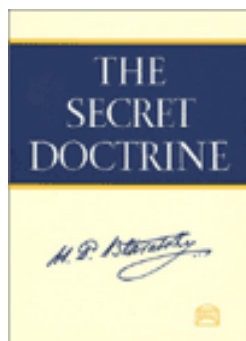


**Blavatsky's schema, moving from down through the Yugas and back again on a grand scale.**



great cycles which took places on various “globes” and cycles which took place on each globe as well.

On earth, for example, there are seven “root races”, we are at present in the fifth root race which she defines as Aryan, coming from the Indo European evolutionary stock. Rudolf Steiner followed Blavatsky’s model quite closely but tended to focus each grouping on cultural rather than racial cultural characteristics.



While Blavatsky’s model is fascinating and I think it could perhaps, with a fair bit of tinkering (maybe even hammering) fit with our current understanding of Darwinian evolution, it is still difficult to face off Traditionalism with evolutionary thinking.

At the same time Traditionalism does seem to diagnosis so many of the current problems our society is having correctly and offers surprising insights into the nature of the modern age. I don’t think anyone reading *Reign of Quantity and Signs of the Times* by Guenon or *Revolt Against the Modern World* by Evola couldn’t help but be struck by how prophetic they were about where modern man was going.

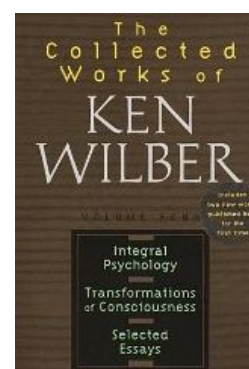
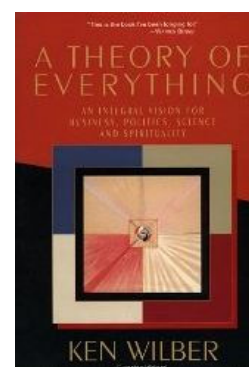
At the same time there are some issues. Many Traditionalists want to turn back the clock and return to an earlier time. Some are reconstructionists (Norse, Celtic etc), others focus on a return to village life, while many like the romance of the Medieval period. One of the issues that arise with such a model is that the industrial revolution gave birth to many of the structures that allow us to debate such issues.



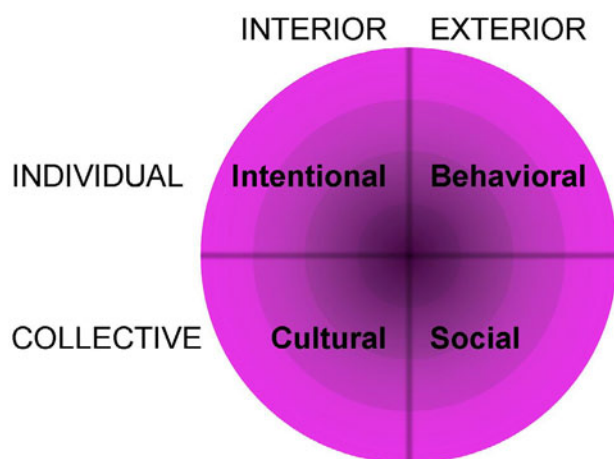
While industrialism caused grave environmental problems we are yet to solve, it also reduced working hours to such an extent that it gave birth to what we understand as the modern family, childhood and leisure. By having leisure time intellectual pursuits could be explored and it is slowly from combination of factors that such movements as environmentalism were born.

What I thought would be interesting to do is to look at a totally different model. The integralist model of Ken Wilber. Wilber has developed on the work of such thinkers as Gebser, Aurobindo and Graves. He studied many hundreds of evolutionary theorists and slowly developed his own mode. This took place over many years and there are different phases of his work.

The most developed, the Integral model, is found in such works as *Sex, Ecology and Spirituality* (1995), *A Brief History of Everything* (1996), *Integral Psychology* (2000) and *A Theory of Everything* (2000). A collected works set is also available of Wilber’s work. These books are all published by Shambhala Publications.







Wilber is a transpersonal psychologist and creates a model in which human development as an individual is matched by physical evolutionary development, cultural evolution and collective evolution. This is certainly a controversial approach but one that gives us an interesting comparison with the Traditional model.

Wilber does not just posit a singular evolutionary stream but a system which has four evolutionary streams which Wilber calls quadrants.

These quadrants can be reduced to I, We, It and Its.

**Interior Individual**  
personal individual evolution

**Interior Collective**  
collective psychological evolution

**Exterior Individual**  
behavioural and bodily evolution

**Exterior Collective**  
collective social evolution

	Interior	Exterior
Individual	<b>A</b> <b>"I"</b> Personal meaning and sense of self	<b>B</b> <b>"IT"</b> Body and interpersonal behaviors
Collective	<b>D</b> <b>"WE"</b> Culture and shared values	<b>C</b> <b>"ITS"</b> Institutions, systems and processes, nature



Wilber has also defined these quadrants as:

**Arts** (Upper Left)  
**Morals** (Lower Left)  
 and **Science** (Upper and Lower Right).

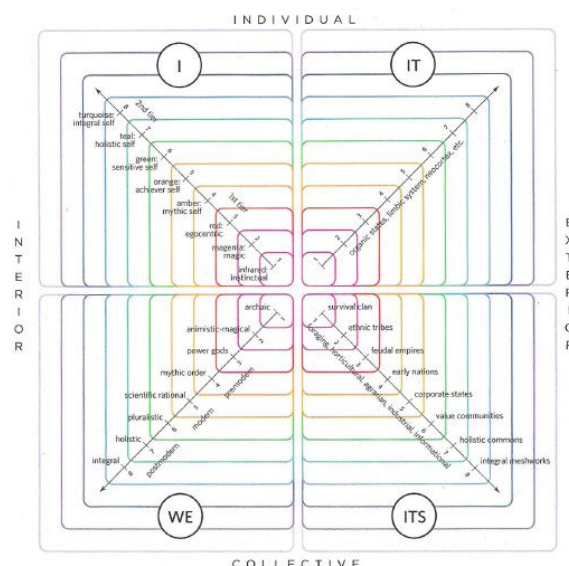
Each of these quadrants has a sequence of levels.

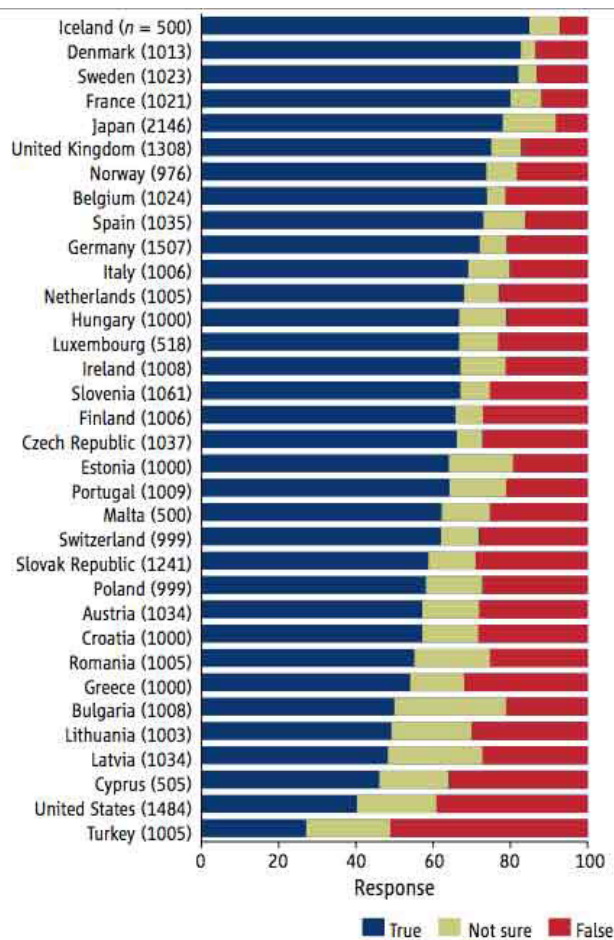
**Individual Interior**  
From irritability to Vision Logic.

**Interior Collective (Cultural)**  
From Physical through magical, mythic and rational to beyond.

**Exterior Individual**  
From Atomics to the Complex Neocortex and beyond.

**Exterior Collective**  
From Galaxies through Tribes and Empires to





**Chart of Countries belief in Evolution**  
© National Geographic

National State onwards to planetary and beyond.

Wilber's correlation of various forms of evolution including the personal and the collective has proved the most controversial. There is much debate about the way in which Wilber correlates personal development with the larger society and at the same time creates a model of "one size fits all".

For example, it is clear that within America with its strong "mythic" culture (89% of Americans still pray to a personal god and only 13% believe in evolution), that there is a lower percentage of people at the rational stage and ever less at the trans-rational or transpersonal stage.

Yet in Iceland and Denmark, for example, countries with the highest percentage of believers in evolution would have a culture more within the rational stage. There seems little room in Wilber's model for these national differences. Wilber's integral model seems to suggest all cul-



tures model towards a global/planetary consciousness at the same speed, when clearly this isn't so.

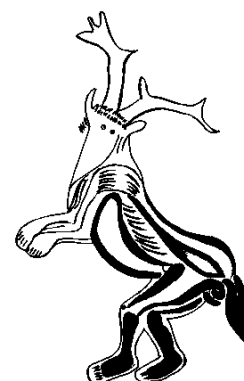
Another major issue is that most spiritual traditions see that it is only a very small number of individuals which achieve a higher state of understanding, enlightenment if you like. So while Wilber's model may trace a cultural development through magical thinking to mythic and onto rational the question still arises whether any society can really transition, as a whole, to the utopian state Wilber seems to suggest.

Wilber certainly discusses that each level of development brings higher levels of complexity and hence higher risk, however, it is fair to say that in the present climate these risks seem to override any likelihood of a "collective" transition to a deeper understanding of the individual.

At present most cultures seem locked in various dysfunctional interpretations of the levels Wilber elucidates.

The mythic level has degenerated into fundamentalism, the rationalism into reductionism and scientific materialism of the lowest sort and onwards into postmodern relativism.

If I were to see a flaw in Wilber's it is in equating the development of the individual with the collective. From the earliest days when the Shaman achieved advanced altered states of consciousness there was always a vast gap between the mystic, shaman, wise woman, sorcerer and mage and the





general populace.

To create a schema where the collective makes such a vast transition borders on new age utopianism rather than on reality. The question arises as to whether the integral world is about to crash.

Evolution might have brought us this far but as complexity and dysfunction meet will humanity be able to rise to the challenge or will the speed of development clash with the brutal facts of the cultural and environmental crisis.

### **Similar Diagnosis**

What I find most interesting in comparing the traditional and integral models is that both share a surprisingly similar diagnosis of the world situation. Whether traditionalisms such as Guenon bemoan the fact that the world's religions have lost their "esoteric heart" integralists speak of the dangers of fundamentalism and superstition.

Both agree that science must be informed by a larger and grander picture and that scientific reductionism and bland materialism based on seeing no further than your nose is destructive to our culture. Both criticize the mindless consumerism of a society obsessed with quantity rather than quality and both note the current environmental disaster on our doorsteps. A clear criticism in both the traditionalist and integral model is that science has become reductionist.



### **Where to ?**

It is fascinating that both the traditional and evolutionary model (as seen through integral eyes) have reached a similar point. Traditionalism sees the world at the end of a dark age with disaster ahead and the integral model suggests that with complexity comes risk and at present our world cultures are locked in an ideological battle from which they may not escape. When you add in the current environmental situation and the dangers of overpopulation then the question of solutions become more significant than how we got here.

There are so many differing models of the future, should we turn the clock back and try and return to a reconstructed form of the past whether it be Germanic, Celtic or even imperialist Roman (Evolian). Linkola suggests we return to village life and limit our use of technology, turning roads into gardens. Others, of course, are convinced that technology will save the day and offer us the means to save the environment. They sing the praises of the virtual internet world and talk of a techno-renaissance.

However I am not sure I share their optimism. At present the human race is using a planet and a half worth of resources each year and populations just keep on rising. At the same time some 200 animal species are dying out every day. It is clear to me that very radical changes need to be made and I doubt the governments of the world have the will to do it and that the average person is willing to pay the cost.

However it does become clear that any needs to be done quickly, efficiently and without compunction.





Man is an animal whether we like it or not, we share 98.5% of our genetic materials with big apes and it is not just our physical characteristics that show similarity. From the earliest period the nature of human reproduction has been based on male competition for women and this by its very nature causes violence. In the animal kingdom there are many levels of what Darwin called "Sexual Selection" and when males compete for females it is usually either via display and/or violence. Human males both display and fight for female attention and while this can and is modified by human behavioural controls it is still very much part of our nature. It is every so popular today to deny our animal ancestry or somehow downplay it. There are so many schools of psychology dedicated to awakening the child within or returning to the "noble savage". However, the truth is that the notion of the "Noble Savage" which suggests that if we tear away all facades of artificial civilization we will be left with a peaceful and loving human being is not only ludicrous but flies in the face of everything we know of human biology, never mind the lessons of history.

### Primitive Man

It is difficult to build a model of what the earliest societies were like considering the varying viewpoints of their nature. Many esoteric traditions suggest a pre-ice Polar origin for civilization which was then driven throughout other lands with the onset of the ice age. If we were to try to develop a model of how this primitive society may have functioned it would give us some inkling of the way in which violence was sublimated and directed. One of the most significant aspects of all traditional societies seems to be the use of ritual and initiation, especially those which mark transitions throughout life. Young men would be separated from their mothers and



live in the company of other men and be initiated into "men's mysteries". This transition from boy to man is greatly significant as it marked training in the sublimation of violence and the development of character. Many early cultures developed various specialized rites which became what are known as the "functions." (Tripartite Theory of Georges Dumézil).

We can hypothesise how these developed. Some young men would have unusual physical characteristics including what we may today define as epilepsy and/or Asperger's syndrome. They would think and act differently and in some cases be sexually and gender variant. They would be initiated and trained as shamans and operate as a priesthood class under the control of the Sacral Function. At the same time others would show physical prowess and would be initiated and trained as warriors and would come under the role of the Martial Function. A third class would receive simple coming of age initiations and they would be the Economic Function. These titles clearly are modern and in early cultures each class would be governed by a deity and each would have its own totems and taboos.

There is some debate about the relationship between the Priestly and Martial functions since as time progressed some of their roles coalesced. In many traditions Priest-Warriors arose, from the Samurai to the Norse Berserker. While Rene Guenon put the priest class at the head of the hierarchy, Julius Evola disagreed and saw the military function as paramount. The debate has continued and perhaps the answer is that the model is dynamic rather than static, these divisions of labour changed according to the need of the society and possible external threats. In time of peace the Shaman/Priest and his role as healer and mediator may be more significant, while in war time the martial function would become more important.

As time passed and societies became more complex these roles became the structure of a traditional hierarchy which worked to sublimate and direct violence and aggression. In many Indo European societies "Men's Mystery Cults" became what are known as Mannerbunds or male bunds and they functioned as spiritual-military tribes. These range from the Theban Band to the Heruli, from the Knight Templars to Han's Bluher's Community of Special People or Self Owners which existed as part of the Wandervogel movements in Germany (circa 1896).

These bunds initiated and trained young warriors and sacralised war into a ritual form. They worked with very specific "rules of engagement" which saw war as a form of spiritual activity which reflected the internal "battle" to sustain honour and act with authenticity.

### Inner and Outer Warfare

One of the most expressive models of this relationship is found in Sufism. The term Jihad is an explosive one; just to use it in an essay could put you on a government watch list. The term



itself comes from the root JHD which means to strive or struggle and the primary struggle is against the ego. Jihad does not mean holy war but represents the struggle against the violent or animal tendencies within the personality. This is the greater Jihad, the battle within. The lesser Jihad is how this is manifested in the external world within a just war. Notice very carefully the last phrase, a just war. The lesser Jihad was never a war to convert the world, but a necessary sacred duty to defend against a tyrant or a direct attack, in other words, a just war. This model has much in common with other Traditionalist interpretations of war, of course there are variations.

The Berserkers, for example, sacred to Odin, would fight in a trancelike state for honour and out of duty to their companions. This model equally applies to the Theban Band and other bunds. War was seen as a sacred duty, one which was secondary to the sustaining of honour and integrity and certainly second to the internal battle against false aspects of the personality.

From this discussion we can develop various key concepts that were significant within the Traditionalist approach to violence and war:

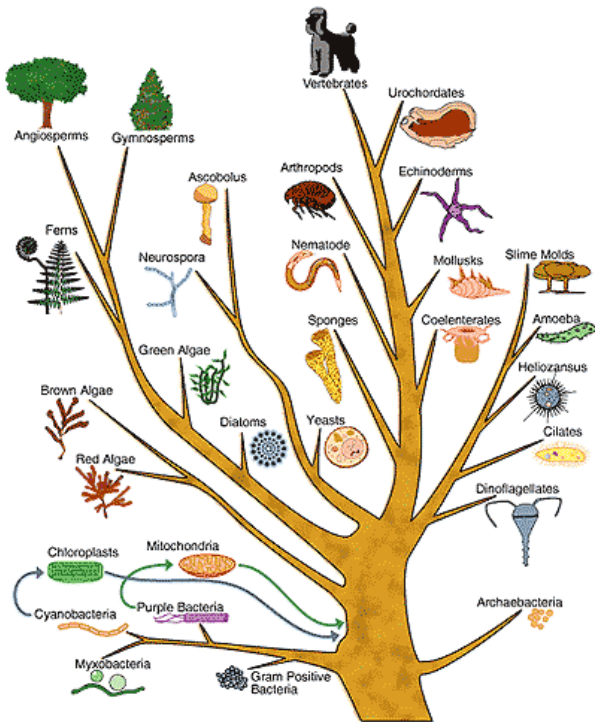
### Coming of Age and Initiation Rites Men's Mystery Training (Shamanic and/or Warrior) Inner and Outer Warfare

Related to these three concepts is the relationship between Freedom and Responsibility and the nature of a "just war". Before we discuss these concepts we need to look at how the Traditionalist approach to war applies today.

### Darwin's Revolution

Darwin's discovery of Natural Selection and evolution changed the face of the world as we know it. While there are some groups which hold out fighting for creationism, it is a losing battle when faced with the abundance of evidence. It seems every day that new genetic proof is found further developing and refining Darwin's original theory. Of course the ramification of evolutionary theory has changed many aspects of Traditionalist thought. I concur with Friedrich Nietzsche that God is well and truly dead and that a new ethic must be forged. This does not mean necessarily jettisoning all of Tra-





dition but it does mean a radical re-appraisal of some of the superstitions and customs that have carried on from generation to generation. In *Archaeofuturism* (Arktos 2010) Guillaume Faye argues that we must marry the best of Tradition with a new form of futurism. The liberal dictatorship of equality has proved itself bereft of moral credibility as we head towards converging catastrophes so we must forge a new "third way" perspective.

This perspective must be all enveloping and include politics, economics, social concerns and spirituality in an organic gestalt; artificial divisions can no longer stand.

In today's world violence has become celebrated rather than controlled. Rap music sings of the joys of gang life and computer games reduce war to a social outlet for sexually challenged teens. Coming of Age ceremonies have



been replaced with the great excitement a young man can feel by getting rotten drunk for the first time. Cinema is saturated with an admiration of violence which makes past horror films seem trite, the new craze is "torture porn" where films like *Hostel* or *Saw* seem to revel in showing as much suffering as they possibly can without being banned. Mannerbunds have been replaced with football clubs where violence against women seems to be the call of the day or drinking at the pub where an IQ can get you bashed. The idea of honour, integrity and authenticity seems totally out of tune with the modern world, a world where our value is only as a consumer.

A major facet of the relationship between inner and outer warfare is found within Freedom and Responsibility and the concept of a just war. To truly develop as an authentic individual involves accepting that our freedom comes with a price tag, that of responsibility.

The relationship of freedom and responsibility was drilled into our ancestors as they understood that one mistake could result in their death during a hunt or a battle.

As capitalism has run rampant worldwide and our primary significance has been reduced to







that of a statistic which consumes, responsibility has gone out the window. The cult of blame has gone mad with lawyers living like vultures on the carcass of a once vibrant culture. Individuals are always looking to blame someone else and minorities of all sorts have created an industry out of taking pot-shots at the government for not looking after their interest. The more paternal the government acts the more like children the populace becomes until we wake up one day finding that our own lack of responsibility has cost us our freedom as well.

### A “Just” War

The concept of a just war is of paramount importance since the external war must in some way tally with the inner war. An individual's character is forged through the battle they have waged to gain control over their own drives, their own inner “animal”. This process of inner war therefore must correlate with any action of outer war. That is to say an external war needs to resonate with the individual on such a level that he believes that it is correct to undertake violence to protect himself or his country. If a war is just then an individual will feel that the fight he is entered is acceptable and is a reflection of his own inner war.

This was the essence of the Traditionalist model of war and was why war was run via a series of agreed conditions and rules of engagement. War was seen as an expression of the honour of the individual and was to be expressed with integrity. Even if war was associated with payment, the overriding justification was the correlation between the internal state and the external. This is a difficult concept today as wars are seen to be connected more with economic concerns and imperialist expansion. Looking at the wars in Iraq or Afghanistan I would suggest it is difficult to suggest that they are just wars. While Saddam Hussein may have been a tyrant, he



was one propped up by both American and European interests (especially French) and yet when he outlives his usefulness and holds up supplies of oil Iraq is invaded. All manner of stories about “weapons of mass destruction” are created, which nobody really believed, and Saddam is quickly executed to avoid uncomfortable questions being asked. Osama Bin Laden is another American product, trained and financed during America's war against Russia. Rather than undertaking a targeted killing a whole country is invaded turning a vast populace against those who are seen as occupying their land. Are these just or honourable actions? I leave it to you to decide.

I can certainly see the need for war in the modern world with the rise of various forms of fundamentalism and terrorism. At the same time I do wonder whether the focus on the military over the environment is a “bait and switch” technique to keep us from putting too much attention on where the real risk will come from. When I read about soldiers going on rampages, being numbed by drugs and suffering terribly after returning from battle I wonder if we returned to a time when the warrior was treated with respect not as a number and when war was a last resort things would be different. War can be a sacred duty but only when it is undertaken for the right reasons and so many modern “incursions” seem to lack even a modicum of honour or integrity. It is time to reassess the way we see the role of war and bring about a revolution in how we understand its role in the modern world.

**Cambridge History of Greek and Roman Warfare**  
**Cambridge University Press**  
**2 Volumes**  
**Edited by**

Philip Sabin, King's College London  
Hans van Wees, University College London and  
Michael Whitby, University of Warwick.

*'War is terrible... but not so terrible that we should put up with anything to avoid it'*

**Polybius 4.31.3.**

While we talk a lot about peace and co-operation it is surprising how much of our national identity is actually forged by war. Australia and New Zealand's identity is formed by the ANZACs and especially their shared experience at Gallipoli. In many ways it would be fair to say that Gallipoli has transcended its historical context and become a primal cultural myth. In much the same way the United States is defined by the civil war and much of its current political environment still seems to reflect the characteristics which originally marked the division between the North and South.

At the same time this is really only recent history, if we push back further so much of our culture and understanding of war and peace can actually be traced to Greek and Roman sources.

A.N. Whitehead believed that "*all philosophy is a footnote to Plato*" and the Greek influence on everything from our understanding of how we



**Justinian and his wife Theodora receive the *Corpus Juris Civilus*, considered to be the foundation of European Law.**

think to how we perceive beauty and art cannot be underestimated.

At the same time most aspects of today's societal structures and institutions have been influenced by Ancient Rome.

These range from such diverse influences as language, art, city planning, infrastructure and of course, law. This is not to ignore the forms of Roman tradition transmitted through the spread of Christianity which range from law to religious and social customs.

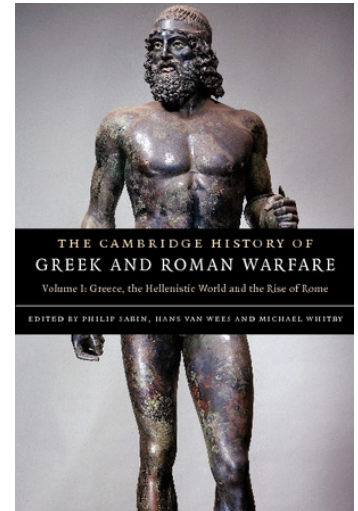
Roman law has had an immense influence on our modern concept of justice, taxation and regulation, even down to jury trials and the use of a defence. The concept of "innocent until proven guilty" came from the Romans and, most, significantly, the need for putting laws in writing and the development of precedents.

At the same time our understanding of the West owes so much to Greece and Rome in terms of warfare. Warfare has always been the preoccupation of the historian from the earliest period and Greece and Rome offer a treasure trove in this field. Now with so much new archaeological evidence as well as in depth textual analysis a truly comprehensive overview can be gained of Greek and Roman warfare.

Volume I of this series focuses on warfare in the Greek world from the archaic to the Hellenistic period and of early and middle Republican Rome. Volume II continues on from the late Republic to the Sixth Century Empire of Justinian and his successors.

The series opens with an excellent study of the role of warfare within history with three insightful articles.

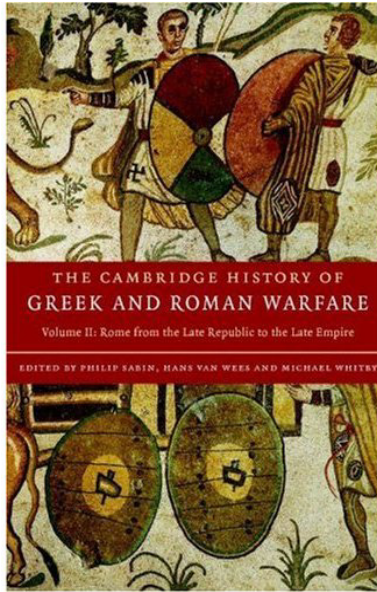
*The modern historiography of ancient warfare* by Victor Davis Hanson, *Warfare in ancient literature: the paradox of war* by Simon Hornblower and *Reconstructing ancient warfare* by





Michael Whitby.

Each of these extensive pieces provide the reader a context for the study of Greek and Roman warfare and are significant overviews of their respective fields. They are well written, erudite, comprehensive and yet succinct.



I especially found *The modern historiography of ancient warfare* of interest as it gives an excellent overview of historical and modern traditions of military scholarship including all manner of schools, controversies and differing approaches from nationalist through to sociology, feminist, post Marxist and beyond.

At the same time *Reconstructing ancient warfare* is also informative in that it discusses the way warfare is recorded and how the historian needs to approach primary sources. This includes discussions of literary sources, author participants and, of course, the influence of ideology and memory.

Each of these volumes offers the best in modern scholarship covering everything from strategy and tactics to equipment and weaponry. However warfare is not discussed only with narrow margins, it is placed within a much broader context. Comprehensive space is given to the relationship between warfare and social issues, international relations, economics and politics.

This exploration of warfare in the context of the society at large offers a much greater understanding of the significance of military issues in domestic affairs than seen before. It is too easy to focus on the strategies and techniques of a battle and to consider its direct effects without nothing the flow-on effects within not only the immediate environs but in the case of Rome throughout the whole empire.

The set is superbly presented with numerous maps and illustrations, a glossary and chronolo-

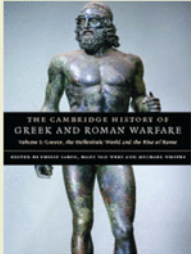
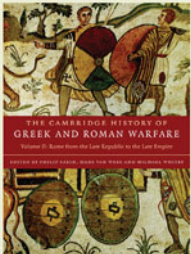
gy. There is a list of ancient authors referenced and an exhaustive bibliography. *The Cambridge History of Greek and Roman Warfare* has 1328 pages, 123 black and white illustrations and 17 maps.

The unusual thing about this set is that it is very easy to read. It is presented in such a way that it will please the scholar, military enthusiast and amateur historian alike.

There is so much to learn in this pages, so much to ponder and lots which will stimulate debate and discussion. The ability to create a standard work which works across the spectrum of readers is unusual and the editors must be commended for such an achievement.

This is an exceptional work which received the distinguished Book Award from the Society for Military History in 2009. *The Cambridge History of Greek and Roman Warfare* builds on the strengths of Cambridge's works on ancient history and creates a modern, specialized yet accessible benchmark for the study of military methods in the classical world.

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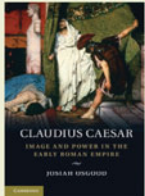
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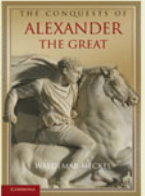
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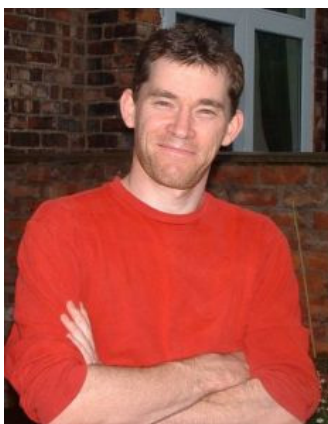
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## The Wake Up Call: The Path to Transformation and Survival Steve Taylor

Since Europeans first arrived on the shores of the 'New World,' one of the greatest sources of culture clash between European colonists and indigenous tribal peoples has been their different attitudes to nature.



Indigenous peoples throughout the world have been consistently appalled by European peoples' lack of respect for the natural world, and systematic abuse of it. They generally feel a strong sense of empathy and kinship with nature, and perceive natural things as alive. As the anthropologist Tim Ingold writes, to indigenous hunter-gatherer peoples, the environment is *'saturated with personal powers of one kind or another. It is alive.'* As a result, says Ingold, *hunter-gatherers seek to maintain a harmonious relationship with the environment, 'treating the country, the animals and plants that dwell in it with due consideration and respect, doing all one can to minimise damage and disturbance.'*<sup>(1)</sup>

Or as the Cherokee Indian scholar Rebecca Adamson points out, for indigenous peoples *'the environment is perceived as a sensate, conscious entity suffused with spiritual powers through which the human understanding is only realised in perfect humility before the scared whole.'*<sup>(2)</sup> The Hopi use the term *Novoitti* for the concept of living in harmony with nature, while the Tlingit (also of North America) call it *Shogan*.

In contrast, Europeans have generally seen nature as little more than a supply of resources to be exploited. We - at least most of us - treat natural things as objects with no inner life or being. We have no sense of empathy with them - how we could have, since as far as we're concerned they have no being to empathise with? And since they are just things with no interior, there's no reason why they should have any value for us, except as resources.



One of the European concepts which indigenous peoples like the Native Americans and Australian Aborigines found most difficult to understand was that of the ownership of land and natural resources. Ownership implies a position of superiority and dominance. Since we European peoples know that we are conscious and alive ourselves, and perceive natural phenomena as not being alive and conscious, we feel that we're superior to nature, as a master is to a slave, and so feel entitled to dominate it. But indigenous peoples' sense of the sacredness and alive-ness of nature means that they could never take this attitude. Even as communities, they rarely see themselves as owning land or natural resources in the sense that we understand the term. As the anthropologist Colin Scott notes, to the Cree Indians, *'no one, not even the Creator, owns land.'*<sup>(3)</sup> At the most, they might see themselves as looking after it on behalf of the Great Spirit. This attitude often worked in European colonists' favour, since many Native American groups saw the idea of selling areas of land as an absurd joke, and let the Europeans buy them for almost nothing.

This respect for nature appears to have an underlying spiritual source. Natural phenomena are alive because they are pervaded with Spirit. Trees, rocks and mountains are animate because of the spirit-force - the Life Master or Great Spirit - which flows through them. Almost all - if not actually all - indigenous peoples have a concept of this 'spirit-force.'

I have been collecting examples of these terms from my readings of anthropological and religious texts for years, and have lost count of the number I have. To give just a few examples, in America, the Pawnee called it tirawa, while the Lakota called it wakan-tanka (literally, the 'force which moves all things').

The Ainu of Japan called it ramut (translated by the anthropologist Monro as 'spirit-energy' <sup>(4)</sup>), while in parts of New Guinea it was called imunu (translated by early anthropologist J.H. Holmes as 'universal soul' <sup>(5)</sup>). In Africa the Nuer call it kwoth and the Mbuti call it pepo. Indigenous peoples (at least those whose cultures have not severely disrupted by now) therefore generally respect nature because they see it as the manifestation of Spirit. To damage or destroy natural phenomena would be a crime against Spirit itself, and disturb the harmony of the world. And since they sense that they are manifestations of Spirit too, these peoples feel a sense of kinship with nature, a sense of sharing identity with it, which contrasts with the sense of 'otherness' to the natural world which we normally experience. The Australian Aborigines perceive that all things have their own 'dreaming' - that is, their own inner life, or subjectivity. They can't conceive of themselves as being separate from nature since to them, in the words of another anthropologist, Lynne Hume, *'Everything is interconnected in a vast web of sacredness.'* <sup>(6)</sup>

Most modern European and Asian peoples clearly do not have this awareness of Spirit in the world. Rather than being a commonly perceived everyday reality, for us the concept of an all-pervading Spirit only appears in mystical and esoteric traditions, such as the Brahman of Hindu mysticism, or the Dao of Chinese Daoism. We have apparently become blind to Spirit in the world - and this is, presumably, why we do not sense natural things as being alive.

### The Intensified Sense of Ego

So what is it that makes 'civilised' Eurasian (that is, European and Asian - and you could add, middle Eastern - peoples) apparently different from most indigenous tribal peoples? Why do we, as a culture, suffer from a pathology of alienation from nature? And why, as a result, have we abused the life-support systems of this planet to the point of imminent ecological catastrophe?



Some authors believe that our ancestors saw the world around them as animate and sacred place until fairly recent times. One view is that we lost this vision of the world due to the influence of Christianity, which taught our ancestors that human beings are supposed to have dominion over the rest of creation, that we're the only living beings with souls, and that God is apart from the world. Other scholars believe that the real problems started later, and that this soulless vision of the world was the result of the scientific paradigm created by Descartes and Newton around four centuries ago. But while there's no doubt that these factors have encouraged our abuse of the environment, in my opinion there is a more fundamental reason for our pathological attitude to nature: the particular kind of psyche we have, through which we experience reality, and relate to the world.

The fundamental difference between indigenous peoples and modern Eurasians is, I believe, that we have a stronger and sharper sense of ego than them. According to the early 20th century anthropologist Lucien Levy-Bruhl, the essential characteristic of indigenous peoples was their less 'sharpened' sense of individuality. In his words, *'To the primitive's mind, the limits of the individuality are variable and ill-defined.'* <sup>(7)</sup> He notes that, rather than existing as self-sufficient individual entities - as we experience ourselves - indigenous peoples' sense of identity is bound up with their community.

He cites reports of primal peoples who use the word 'I' when speaking of their group, and also notes that indigenous peoples' sense of individuality extends to objects they use and touch. A person's clothes, tools and even the remains of meals and their excrement are so closely linked to them that to burn or damage them is thought to death or injury to the person. (This is one of the principles by which witchcraft is believed to work.) Similarly, George B. Silberbauer notes that, to the G/wi of the Kalahari, *'identity was more group-referenced than individual. That is, a person would identify herself or himself with reference to kin or some other group.'* <sup>(8)</sup>

In other words, most indigenous peoples don't seem to exist as personal, self-sufficient egos to the same extent as European peoples. The naming practices of certain peoples suggest this too. For us, a name is a permanent label which defines our individuality and autonomy. But for indigenous peoples this often isn't the case. Among the Balinese, for example, personal names and even kinship names are rarely used. Instead they commonly use tekonyms - i.e. terms which describe the relationship between two people. As soon as a child is born, the mother is called 'mother-of \_\_\_\_' and the father is 'father-of \_\_\_\_'; when a grandchild is born they become 'grandmother-of \_\_\_\_' and 'grandfather-of \_\_\_\_'. Similarly, Aborigines do not have fixed names which they keep throughout their lives. Their names regularly change, and include those of other members of their tribe.

Some colonists actually became aware of the problem, and realised that they would never be able to fully 'civilise' the natives unless they developed their sense of 'self-ness.' Senator Henry Dawes put his finger on it when he wrote of the Cherokees in 1887, *'They have got as far as they can go [i.e. they are not going to progress any further], because they hold their land in common...There is no selfishness, which is at the bottom of civilisation.'* <sup>(9)</sup>

The English missionaries in Australia tried various measures to develop the aborigines' sense of individuality. They made them live in separate houses and tried to stop going into each other's. They baptised them so that they would think of themselves in terms of a permanent name. It didn't work though - the aborigines never developed a sense of personal ownership over their houses and the possessions inside them. They



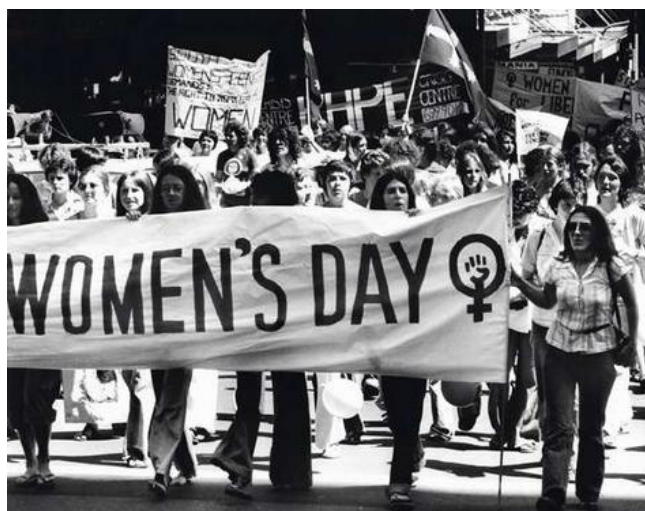
wandered in and out of each other's houses all the time, and continually swapped possessions.

Indigenous peoples' less intense sense of ego leads to a respectful attitude to nature because they don't experience a sense of otherness to the world; their own identity can't be separated from their surroundings. They experience a shared sense of being with the rest of the cosmos, which means that there is always an empathic connection between them and natural things. On the other hand, our stronger sense of individuality creates duality and separation. We become 'walled off' within our own egos, separated off into islands of individuality. We generally exist in a state of 'ego-isolation' which means that we are always one step removed from the world, and can never participate in it.

This intensified sense of ego is, I believe, the root cause of our alienation from nature, and our abuse of the natural world. Rather than seeing Christianity, materialistic science or capitalism as being the cause of our pathology, these ideologies should themselves be seen as results of the dualistic and de-spiritualised vision of the world which our psyche generates.

The intensified ego creates a 'de-spiritualised' vision of the world because it monopolizes our psychic or mental energy. Since the ego is so strong and so active - particularly with the constant 'thought-chatter' it creates; the stream of daydreams, memories, worries and future projections which runs through our minds - it uses up a massive proportion of our psychic energy. Energy which could be devoted to present-centred awareness, to the act of perceiving the immediate is-ness of the world around us, is diverted to the ego. As an energy-saving measure, our perception becomes automatized, so





that we can't perceive the world the same intense, vivid vision as indigenous peoples. Our attention is 'switched off' to the presence of Spirit. The natural world becomes a shadowy, one-dimensional place, and natural things become lifeless objects. In Australian Aboriginal terminology, we have lost the ability to 'enter the dreaming' of things.

### Collective Awakening

All of this might make our predicament seem hopeless. If the fundamental problem is the particular psyche through which we experience the world, then presumably the only way for us to survive as a species would be for our psyche to change, for us to somehow transcend our separate sense of ego and regain a sense of connection to nature and an awareness of Spirit in the world.

There are, however, many signs that a process of change is underway. If we have been 'asleep' for the last few thousand years, there are signs that we are beginning to collectively 'wake up.' Since roughly the mid-eighteenth century, major cultural changes have occurred which can be seen as the result of a collective psychological change, a movement beyond the separate sense of ego. At this time, particularly in western Europe, a new wave of empathy seemed to emerge, a new ability to sense the suffering of other human beings - and animals too - and a new emphasis on the rights of other individuals. This led to the women's movement, the animal rights movement, the anti-slavery movement, more humane treatment of disabled people and homeless children, and the abolition of brutal forms of punishment such as branding and pub-



lic flogging, as well as an end to the use of the death penalty for trivial crimes (prison or transportation started to be used instead).

In other words, the pathologies which the intensified sense of ego gave rise to started to be transcended, suggesting the walls of separateness which divided human beings from one another (and from other beings and the rest of the natural world) had faded away to some degree.

This process also gave rise to the socialist movement of the 19th century, and the spread of democracy. And more recently there has been a healing (at least partly) of the most powerful pathologies of the over-developed ego: the hostile attitude to sex and the human body. Adolescent and extra-marital sex have become more acceptable, as has the display of naked flesh, and once taboo topics such as menstruation and female sexuality can now be discussed more openly.

And most pertinently for this essay, over the last few decades a more reverential attitude to nature has developed, as shown by the environmental and ecological movements. There has been a return to the empathic and respectful attitude towards nature of indigenous peoples, an awareness of a shared sense of being with nature and a sense that natural phenomena possess their own being (their own dreaming, in Aboriginal terms).

And perhaps most significantly of all, there has been a massive wave of interest in self-development and spirituality. Millions of people are following paths of spiritual development, and practising consciousness-changing techniques such as meditation, yoga, tai chi, sha-

manic dancing etc. These people have an instinctive sense that ordinary consciousness is limited and an instinct to expand and intensify it.

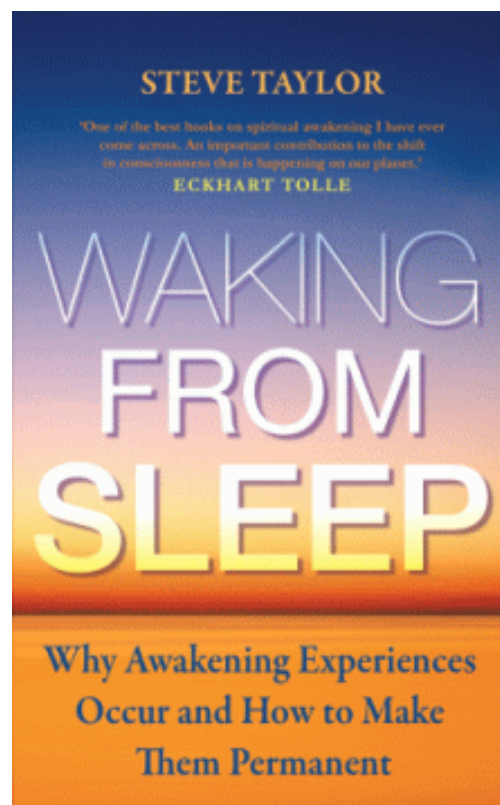
In my opinion these developments are too significant to be merely the result of social or cultural factors. I believe that they are the result of an evolutionary movement which may be occurring in response to our present dire predicament, because we're so close to destroying ourselves as a species, and destroying millions of other species too. Perhaps evolution is urging us to wake up as a kind of natural check, to stop this catastrophe occurring. It's impelling us to wake up so that we can regain indigenous peoples' intense vision of reality and their sense of connection to nature.

The real question is whether there is enough time for this transition to manifest itself completely. After all, although this process appears to be gaining in strength as time goes by, it's still really only a minority movement. It hasn't yet brought the kind of sweeping changes that we need. The isolated ego still holds sway, with its alienation from nature and desire to dominate the world, and is still pushing the human race towards self-destruction.

But this may be where we come in. It's possible for us to add our own individual efforts to the natural process of change. After all, the whole purpose of spiritual development is to try to transcend the intensified sense of ego, to erode away our walls of ego-separateness and bring us back into union with the cosmos. And every change we make to our own individual psyche will resonate with our species as a whole, and take us a little further along the path to transformation and survival.

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Steve Taylor is the author of *Waking From Sleep* (Hay House), described by Eckhart Tolle as 'One of the best books on spiritual awakening I have come across. An important contribution to shift in consciousness which is happening at the moment on this planet.'

He lives in Manchester, England, with his three young children, and is a psychology lecturer at Leeds Metropolitan University.

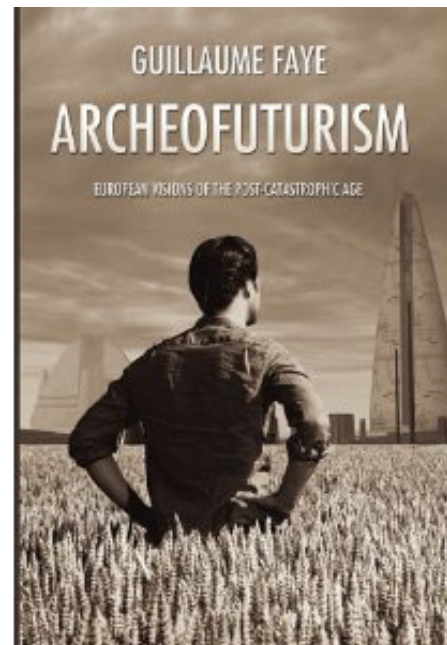
**Web:** <http://www.stevenmtaylor.com>.





*Archeofuturism: European Visions of the Post Catastrophic Age* by Guillaume Faye (Arktos Media 2010) is a book of exceptional vision. It is a difficult book to review for Faye covers a bewildering array of subjects and writes in an idiosyncratic manner, which amuses shocks and astounds at the same time. However, this is a highly significant work. Faye was a major figure in the new right of French politics but essentially withdrew in 1987, this work marked his return to politics and is a true intellectual incendiary or in the words of Faye an “ideoshock”.

Archeofuturism not only takes stock of the present world situation and the failure of modern but looks at the reasons behind its dismal failure. Faye then considers the way forward but suggests that due to the great chages that would need to be made this revolution will not occur until after a series of converging catastrophes crush the current system between 2010 and 2010. He outlines his unique take on a new political mode which he calls “Archeofuturism”, this combines the very best of Traditionalist philosophy with the latest developments in science and technology. In more poetic terms Faye explodes the artificial dichotomy between Tradi-



tionalism and Futurism, Julius Evola and Marinetti and creates a vibrant approach which involves accepting the validity of archaic Traditions but rejecting the more current Traditionalist luddite approach to science and technology. Faye clearly and decisively summarises the





**Guillaume Faye**

catastrophes which will hit us in a way that are hard to refute, I think that a lot of these descriptions will leave most people rather shaken and shocked. This convergence of catastrophes covers the gambit from social, political and economic failures to the ongoing environmental storm. It would be too easy to write Faye off as a naysayer or pessimist but if we look at the media there is more than enough evidence for his predictions even from mainstream sources. David Attenborough has recently made two programs covering the dangers of overpopulation and on the pollution of the oceans, while daily there are news reports about the financial disaster that has and is occurring in the U.S.A. and spreading through Europe. Multiculturalism has miserably failed as countries battle with the problems caused by uncontrolled immigration, militant minorities and the destruction of cultural integrity. At the same time the aging population is putting more and more pressure on the finances of governments as collective debt increases stimulated by the constant needs of the consumerist society feed by untrammelled capitalism. Technology has become a "must have" with little connection to what it actually does, do we really need to watch movies on iPhones ? At

the same time the third world is enslaved by cheap labour to produce leisure goods to keep the West satisfied, a practise which breeds resentment in them and diminishes us. It is clear that catastrophes are coming, it is a matter of *when* not *if*.

Faye critically considers the current ideologies of left, right, liberal and modernist and finds they have all failed. While many civilizations have fallen before, never has there been a global system failure on such an epic scale that it will affect all aspects of the planets and all of its ecosystems. Never has man been able to bring nature itself to the very brink of annihilation.

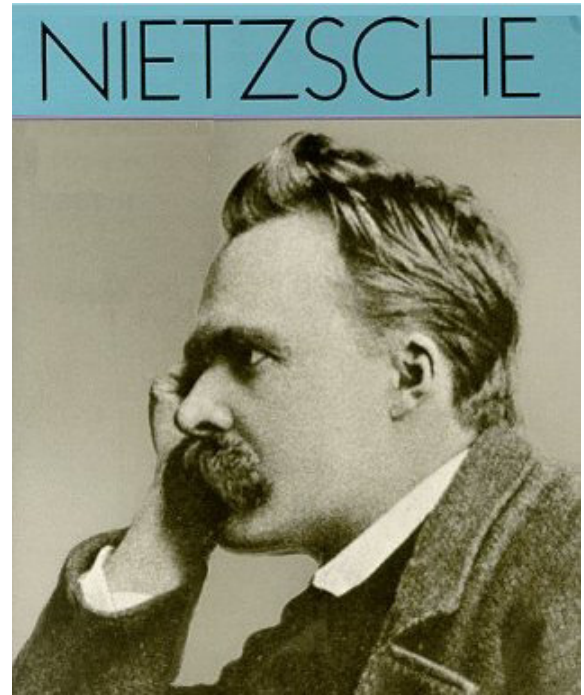
Faye offers a Nietzschean vision of the future and a call to revolution. He gives a very honest appraisal of his political life and discusses why movements such as GRECE failed. He offers a careful analysis of the Nouvelle Droite and looks at why it did not work. This section of the book is insightful and reflective, yet at the same time honest and critical, putting the rest of the work in context.

One of the major issues Faye handles is the failure of modernism and how we are to understand race and the Volk. He also discusses that as part of this we need to consider how to reconcile Tradition with science. Faye argues, and it is hard to disagree, that modernism failed because it is based on an ideological foundation that is innately unnatural, that of equality. It is clear from any cursory examination of history and evolutionary science that anti-equalitarianism is at the heart of nature and at the heart of Traditional cultures. Attempting to reduce people to being the same is destructive and counterproductive. Laws which try to enforce equal opportunities have the opposite effect and breed resentment, discriminating against others and ultimately causing further racism and sexism. We need to accept the total failure of multiculturalism and while rejecting gutter level racism realise that there are many Volks and these should be in their own geopolitical locations. It is quite clear that ethno-pluralism is destroying Europe from the inside and putting the European Volk that lives in Europe in great danger. In the end this will trigger ethnic warfare on a large scale. We need to appreciate the unique superiority of European artistic forms, this is not some form of folklorish



nostalgia, but an active celebration of a new approach to Europe. Faye suggests (like Aleksandr Dugin) that this model may lead to some sort of Euro Siberian grouping, which would be a non-federal structure based on autonomous regions. In regards to the U.S.A. its modern form of capitalism will fail but even before it does perhaps we should reevaluate our approach and see it more as a rival or competitor than as a foe. Anti-Americanism does not necessarily serve the interests of our future well.

If modernism has failed, what can it be replaced with ? Archeofuturism is a model which brings together the best of Traditionalism with hyperscience including all manner of eugenics, medical advances and technology. These will not be hampered by such trifles as Judeo-Christian morality, which has no real place in a post Catastrophic world, and so will develop in leaps and bounds. Just like Darwin's discovery shook the world around him, the discoveries of



modern genetics will shake modernism to its core and a return to archaic values will be able to deal with this transformation where liberalism cannot.

What are archaic values ? Mankind has not really changed much in 50,000 years, while his technology and outer forms have been refined; his own nature is much the same. Progress is a myth. While we do not like to admit it the traditional tribal/village ways of life, anti-equalitarian structures and archaic values suited man well now and will again after society collapses. The best and most unique way to appreciate this model is found in the ideas of Friedrich Nietzsche. Traditionalists tend to see time as a set pattern degenerating from a golden age until the end of time, from the Golden Age to the present age of Iron (the Kali Yuga). Progressives tend to see time as an evolutionary pattern as man gets better and better age to age, culturally, technologically and socially. Friedrich Nietzsche offered a more credible model, where the same pattern is repeated time and time again but in different configurations and contexts. Archaic values are not therefore nostalgic; not some yearning to the past but are forms which are as old as man himself applied within a new context matched with scientific knowledge. They are dynamic forms, transforming according to context and ready for a post catastrophic future.

This new way of thinking is naturally tragic and

combative. It sees the destructiveness of the modern cycle and realizes that modernism is dead and we are essentially just kicking its corpse. Traditionalism is simply transmitting to the future the archaic values of the past so we can start again in a post-apocalyptic world. Faye takes the dichotomy of Apollo and Dionysius as found in *The Birth of Tragedy* by Friedrich Nietzsche and applies them to Archeofuturism. Apollo represents the rational planning of futurism, while Dionysius represents the romantic raw energy of anarchism. Logic and rationalism is not enough, it must be coupled with passion and with vision.

Faye also looks at many social issues and discusses how our modern culture ignores natural and archaic ways at its peril.

Political correctness is not only a form of conceptual distortion but is used to distract society from real issues. Instead of looking at the “main game” (the oncoming flood of environmental, social and economic disasters) we debate minor issues which are somehow convinced are significant.

Guy Debord called this The Society of the Spectacle, where chimeras of culture are paraded before us in such a way we do not see what is really occurring. Like the Roman games television, cinema, computer games, interactive online worlds and excessive technology creates a mock reality for the control and manipulation of the populace.

Sports is presented using incredible budgets to give the illusion of some sort of tribal achievement in juxtaposition to real tribal and archaic ways. Hollywood shows little creativity and creates films for profit alone. At the same time



pleasure is packaged and marketed in the most artificial of forms. In an archaic society pleasure is accepted as natural but simply not overemphasised. There is nothing wrong with sex or prostitution and there is no need for puritanism; however when good sex becomes the norm, bad sex will vanish. The obsession with pornography and virtual sex while not banned, since censorship causes its own problems, will wither when natural pagan sexual values are celebrated.

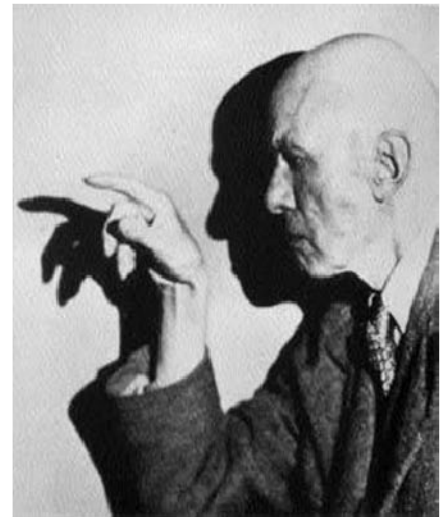
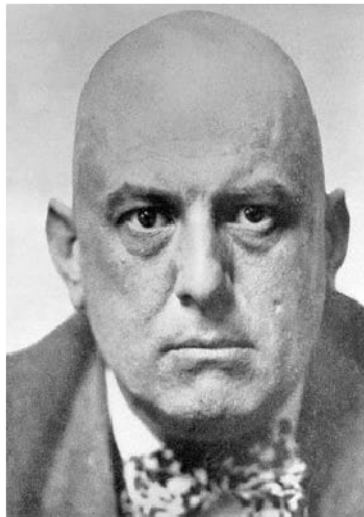
Faye’s vision of the world of the future is based on multiple levels of economic and technological development. It is foolish to think all “blocs” will be marked by the same level of achievement and in an archaic future nations and blocs would find their own level. With this fresh expression of anti-equalitarianism true freedom to achieve will flourish. This would occur on the micro as well as macro levels. Schools would be structured so at 13 or 14 years old individuals could, according to aptitude, follow paths to university, apprenticeships or crafts. The model of university available to all is foolish when only a certain number can really make the most of such an option. Quality would rule over quantity, aptitude and ability over the current politically correct system where the bar is lowered all in the name of false equality.

Faye offers a challenging and powerful work which cumulates in an unusual work of fiction called *A Day in the Life of Dimitri Leonidovich Oblomov- A Chronicle of Archeofuturist Times*.

Archeofuturism: European Visions of the Post Catastrophic Age is a work of deep thought and one which, while certainly controversial, offers a credible if not brutal evaluation of the failures of the modern world and the catastrophes that we are likely to suffer. If we critically consider the evidence presented in the modern media it seems very reasonable to suggest that the various converging catastrophes Faye predicts are more than likely to occur. Hence the question arises as to how we can survive them. His model for a new paradigm based on archaic values encompassing the best in Traditionalist and Futurist thought seems to be a viable option and is perhaps the only real chance we have.

Visit <http://www.arktos.com> to purchase a copy and look at their other great titles while you are there.





# Aleister Crowley: A Life in Biography and Fiction

Aleister Crowley was born October 12th, 1875 at 36 Clarendon Square, Leamington, Warwickshire, England as Edward Alexander Crowley into a wealthy and religious family at the height of the Victorian era. His father was a member of the strict Plymouth Brethren sect and Crowley's schooling was dominated by bad health and religious extremism. His father passed away when he was 11 and his mother retreated into even more extreme religious fanaticism, joining a sub-sect of the Plymouth Brethren. Crowley soon became a handful; difficult, over-intelligent and sexually precocious. He lost his virginity at 14, got gonorrhoea at 17 and had an intense same sex relationship while at Cambridge.

He originally planned to be a Diplomat even spending a season in Russia learning the language but found the sort of people drawn to the diplomatic service dull and unappealing. He rebuilt his health through mountaineering and it is through a fellow climber than he found out about the Hermetic Order of the Golden Dawn, an esoteric order teaching western magic. Crowley was more than thrilled to be accepted into its ranks and initiated. It was a heady environment filled with strange rites, intellectualism and radical politics. Crowley personally experimented outside the curriculum of the order with sex, drugs and personal rites.

Crowley moved quickly through the Order how-

ever his personal lifestyle shocked some of the more staid members and this led to a crisis in the hierarchy. He left the Golden Dawn and travelled worldwide with his young wife Rose. When they arrived in Egypt both Crowley and Rose began to have unusual experiences. Crowley came to believe that the god Horus was trying to contact him. In 1904 Crowley received The Book of the Law via an intelligence known as Aiwaz. The Book of the Law (Liber AL vel Legis) heralds a new Aeon, it proclaims the religions, esoteric practices and customs of the past antiquated and indeed declares them to be poison. It is a superbly inflammatory document filled with florid language, strange references and secret ciphers. Whatever we make of this book it certainly is unlike any other supposedly channelled document. It is filled with deep meaning and offers some astounding esoteric insights.

Central to its message is "Do what thou wilt shall be the whole of the Law". So often this has been misunderstood, especially during the Sixties, as do whatever you please or want. Crowley understood this statement in a very different light. The psychological state of most of humanity is that of confused neurosis, filled with conflicting sub personalities, suppressed desires and an untrained mind. For Crowley the key was to invoke The True Will (Thelema) and achieve a true self of sense. This is the "whole



of the law" i.e. the complete message of Thelema. It is exactly the opposite to a plea for mindless self indulgence, it is a call to self awareness.

Crowley lived a strange life and he really did not become celebrated until after his death. He was memorialized in many works of fiction such as in Somerset Maugham's *The Magician* and even pictured on the cover of the Beatles' *Sergeant Pepper's* album as one of the people we like.

The earliest biographies were works such as J. F. C. Fuller, *The Star in the West* (1907) which can hardly be considered objective since Fuller won a competition held by Crowley to write it !! *The Confessions of Aleister Crowley: An Autohagiography*, was written by Crowley himself in six parts, the first two parts published in 1929. It is subtitled "An Autohagiography" which refers to the autobiography of a Saint, so that tells you exactly what to expect ! It is a great read but hardly an objective biography.

The best known biography was by John Symonds, *The Great Beast* (1951) followed by *The Magic of Aleister Crowley* (1958). They were later combined with additional material and released as *The King of the Shadow Realm* (1989). Symonds is many people's first introduction to Crowley. I remember picking up a paperback of *The Great Beast* and being fascinated by his portrayal of this wild and untamed character. At the same time Symonds was not particularly sympathetic, had little real understanding of the nature of Magic(k) and Thelema and wrote in a way that could be best described as sensationalist. Lots of other biographies followed which varies in quality and focus. *The*

*Eye in the Triangle*, Israel Regardie (1970) and *The Magical World of Aleister Crowley*, Francis King, (1977) tended to emphasize the occultism over the history. While *Aleister Crowley: The Nature of the Beast*, Colin Wilson (1987) was a sad attempt at a psychological profile which was hostile and not especially illuminating.

Other titles included *Aleister Crowley: The Man, the Mage, the Poet*, Cammell, Charles Richard, New York University Press (1962), *The Magician of the Golden Dawn*, Susan Roberts (1978) and *Legacy of the Beast*, Suster, Gerald, W. H. Allen, (1988).

In more recent times works with a solid historical foundation have come onto the market including *Do What Thou Wilt: A Life of Aleister Crowley*, Lawrence Sutin, (2000) and *A Magick Life: The Life of Aleister Crowley*, Martin Booth, (2001). However none have proved as truly definitive as *Perdurabo: The Life of Aleister Crowley* by Richard Kaczynski, first released 2002 and in a revised expanded edition with over 100 pages of new material in 2010.

Kaczynski combines the insights of a modern student of Thelema with the mind of a consummate historian. He has had truly amazing access to all manner of archives and private collections and hence been able to produce a biography which I do not believe will be rivalled for quite some time. It matches an easy to read style with extensive research and an understanding which comes from appreciating the complexity of Crowley's spirituality.

The extensive research becomes immediately obvious when you begin to read the book. The background on Crowley's family, their businesses and religious extremism is the most comprehensive I have read in any biography. There are also lots of details on Crowley's childhood, his health problems and his later same-sex relationship with Herbert Charles Pollitt which really set the stage for his later life and the remarkable person he was to become. One of the more interesting aspects of *Perdurabo* is how Kaczynski uses Crowley's poetry throughout his work. I have always thought Crowley's poetry important enough to be given extensive study and yet there is no systematic or comprehensive work on it. Kaczynski uses Crowley's poetry to illustrate his emotions, state of mind and



spiritual development.

He extensively quotes from an incredible range of Crowley's work giving the book a literary as well as historical feel. It also allows us direct access inside Crowley's mind in a way that is far more revealing than for example what is carefully edited for public consumption in his public writings or his Confessions. Poetry is a private affair and it is amazing how much it reveals about the inner life of "The Beast" and how it transforms him from being just a "prophet" to a real person as well. At the same time Kaczynski also references all of Crowley's writings and hence we gain an overview of the complete canon of Crowley's work, literary and magickal.

Kaczynski gives extensive background to Crowley's mountaineering and the role it played in moulding his character. It is intriguing that Julius Evola also found mountaineering a pursuit with a strong spiritual dimension, even penning a book on its value called *Meditation on the Peaks*.

Crowley's private life is explored in much detail from his early relationship through the death of his child Lilith, the alcoholism of his wife, his magical and sado-masochistic relationship with Victor Neuberg to his various Scarlet Women.

The A.A. and rites of Eleusis are given solid coverage and a major theme discussed is the fickleness of the press when dealing with Crowley and Thelema. This especially comes into view with Crowley writing for the pro-German magazine *The Fatherland*. There has been continued debate about Crowley as an English or American spy, a traitor or a patriot, Crowley is so complex perhaps he was all three !

As the O.T.O comes into view, we come to understand its development from the myriad of heterodox Freemasonic orders and the injection of Yogic and the Tantric traditions into the higher grades by Theodore Reuss. We also read what feels like an insider's view of life at the Abbey of Thelema and hear about Crowley meeting Gurdjieff. Crowley's private life continues to be as complex as ever and when he is taken to court it is hard to read it with laughing. The case reminds me terribly of the trial of Oscar Wilde, while the charges are serious, the wit and repartee cannot be seen as anything less than amusing.

Kaczynski covers in much detail the development of the various OTO orders and other thelemic bodies such as The Church of Thelema in America. The background on so many significant people, many who produced important occult works in their own right, make this an astounding read. It is intriguing how many people after having been exposed to the message of Thelema continued on with their own spiritual quest and became well known in traditions ranging from Buddhist to mysticism. At the same time many adapted the system into their own unique forms including such luminaries as Frater Achad and his strange and complex kabbalistic visions and Jack Parsons and his Book of Bablon. Of course, at the same time, there was much competition between various students who later went on to claim some degree of authority. The Greek Turkey Tragedy or Heirs Apparent is a fascinating chapter covering everyone from Jack Parsons to Grady McMurty and Kenneth Grant. At the same time Crowley's work with Freida Harris to produce what is now considered the classic Thoth Tarot deck is a fascinating read.

Perurabo examines Crowley's magical life with fine-tooth precision offering a comprehensive historical examination matched with information obviously gleaned from a personal knowledge of the rites, practises and traditions of Thelema. This is a truly exhaustive biography and one which sets the standard for work on the life and ideas of the Great Beast for years to come.

*Perdurabo: The Life of Aleister Crowley* (2010) is published by North Atlantic Books, if your local bookstore doesn't have it, the Australian distributor is John Reed Book Distribution ([www.johnreedbooks.com.au](http://www.johnreedbooks.com.au))



### Aleister Crowley and Dion Fortune The Logos of the Aeon and the Shakti of the Age

Alan Richardson  
Llewellyn Books 2009

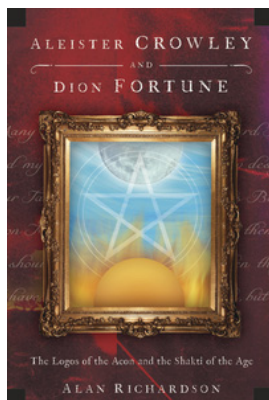
Alan Richardson offers us an intriguing book written in a compelling way which starts with the respective deaths of Crowley and Fortune and works backwards through significant experience in their lives. It is objective, brutally honest and straight forward and is written in such a way as to separate the myth and legend from the hard facts. At the same time Richardson reveals the real individuals behind the myth as well as their quite significant magical achievements.

Richardson discusses their similarities and differences, Crowley would scream his achievements. Fortune masked hers and worked quietly in the shadows, sometimes only communicating her mastery in fiction. Crowley worked in Aeons, Fortune in astrological ages. Crowley left his legacy in the A.A. and O.T.O, Fortune in the Fraternity of the Inner Light.

Dion Fortune was a radical and empowered female magician, unusual for her time, with her work and order having a massive effect on the developments of the Goddess traditions later indirectly inspiring much of the modern Wiccan and pagan revival.



**Dion Fortune**



Crowley had a more direct effect on Wicca giving Gerald Gerard an O.T.O charter and Gardner using direct quotes from Thelemic works in key Wicca rites. The first Appendix includes a detailed comparison by Jerry E Cornelius of Crowley's and Gardner's works.

Richardson ex-

plores a range of letters and meetings between Fortune and Crowley, connections which many would prefer to forget. While Fortune certainly seems "in tune" with the Law of Thelema it would be too easy to take these letters too far and believe that she accepted Crowley's magickal approach hook, line and sinker. It is quite clear that she had her own approach to magic which was very different to "The Beasts". She was very critical of drug use and placed a strong emphasis on inner plane mediumship, something Crowley only used occasionally. They both used sex magick, while Fortune called her workings Polarity Magick, but Fortune believed that it should be used carefully and within an ethical framework.

The story of the involvement of them both during WWII is fascinating as they used their own psychic abilities to fight against the German forces. At the same time the differences between them both are also obvious. While neither used Magick to make money, Crowley regularly fleeced his followers for one project or another, Fortune was diligent and careful with cash. In many ways while both knew well how to rise on the planes, it was Fortune who knew how to come back down and survive in the real world. It is also significant to see how both fought against the prevailing puritan culture and argued for a more liberal view of sexuality.

This is a fascinating book by someone who has a good knowledge of both Crowley and Fortune. Richardson tries to present an unbiased case by not making too many moral judgments. He makes it clear in the Afterword that he does not accept The Book of the Law or Fortune's Cosmic Doctrine and hence approaches both of their traditions with respect but with a critical eye. While it is clear he favours Fortune's approach this doesn't detract from what is a fascinating and informative book documenting unknown links between these two major magicians.

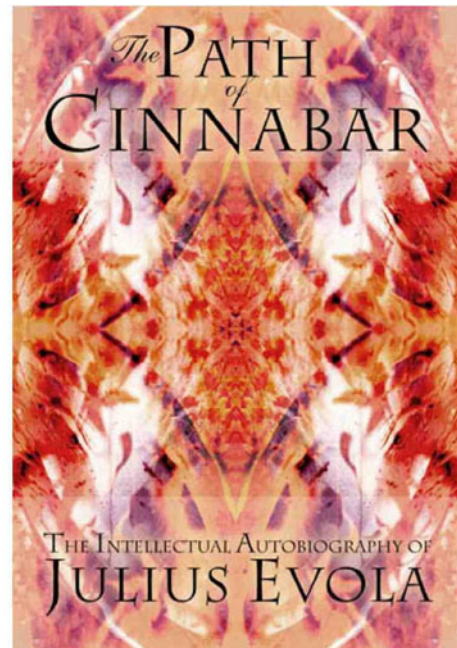


**Aleister Crowley**

# **The Path of Cinnabar: The Baron's Guide to his Own Works**

**The Path of Cinnabar**  
**An Intellectual Autobiography of Julius**  
**Evola**  
**Arktos**  
**Web:** <http://www.arktos.com>

The Path of Cinnabar is a very unusual biography. While modernist biographies focus on the individual, their personal foibles, achievements and lives, Evola offers us a guide to his work first and his life second. This is what one really would expect from a Radical Traditionalist, for Evola the central nexus of his life is not himself as a individual but the perennial wisdom and its expression. The Path of Cinnabar is essentially Evola's Guide to his own work and by default a challenging and erudite introduction to how to approach various aspects of Tradition



and its relation to everything from personal development to politics. At the same time, of course, in introducing the nature of Tradition as represented in his work Evola must reveal at least some of himself and we can come to a good understanding of why and how his various books developed. This is very significant because the sheer breadth of his erudition means that his books must be understood in their correct context to be truly appreciated. This especially allows us to reconcile what seems to be contradictions from his experience with Dadaism through to esotericism and coming to strident social criticism and Radical Traditionalism.

A key section included in Personal Background and Early Experiences covers Evola's understanding of Traditionalism. Often today Evola is packaged with Rene Guenon, Frithjof Schuon and other religious traditionalists. While certainly there is a general affinity Evola explains clearly that he found a need to reconcile the desire for transcendence with the path of the Kshatriya or warrior.





This active form of warrior traditionalism hence is quite at variance with the more intellectual form favoured by Rene Guenon and those of his school. This is best exemplified in *The Doctrine of Awakening* where Evola offers a radical, yet historically credible, reassessment of Buddhism as an active Kshatriya path than as the more traditional monastic intellectual way.

As Evola outlines the various phases of his work we come to appreciate the limitations of various forms (such as Dadaism) and get a great education in a wide range of authors, philosophers and thinkers. In today's world there are so many forgotten thinkers, from Otto Weininger to Carlo Michelstaedter and Max Stirner. The notes provided throughout the book prove very informative and quite an education could be had through reading the works of these theorists, whether ultimately we agree with their perspectives or not.

Evola leads us through his earlier works which were marked by in-depth explorations of philosophy. He examines his early conclusions and contrasts these with his latter understanding of Traditionalism. This section is superbly detailed, comprehensively covering all aspects of philosophy and discussing the Theory of the Absolute Individual in terms of what is really a unique adaptation of positive existentialism. It is a demanding chapter and one which offers some fascinating insights but does need to be read, digested and read again !



Evola has quite a deep knowledge of Tantra and helped bring the Tantra to Italy. He discusses how it is an active path for the Kali Yuga not a path of world denial, as so many assume of the oriental traditions. He discusses the various editions of his work *The Yoga of Power* as he moved from a more philosophical to Traditionalist position. He then discusses his rather incendiary work *Pagan Imperialism*, a work which still challenges today. He explains how he came to appreciate that Rome was not simply a political Empire but that it embodies certain perennial forms within its rites, symbols and practises. According it stood against the purely proletariat nature of Judaism and Christianity. While at the time it encouraged the nascent fascist movement he later realized it would not live up to its true potential.

The UR Group was a significant part of the life experience of Julius Evola, working with Reghini and others they worked to practise a form of magic based solidly on tradition and published their works in various volumes. An *Introduction to Magic (Inner Traditions)* contains most of these essays. One of the important aspects of this work was the understanding that while exoteric occultism, Theosophy and religion proclaims loudly the innate immortality of the soul, esotericism demands we undertake the Olympian task of forging an absolute self.

As the UR Group disintegrates Evola begins to explore the Traditionalist vision of Rene Guenon and works by such authors as Herman Wirth and Johann Jakob Bachofen. He came to appreciate the unique place of the Perennial Tradition as the source of all wisdom beyond the conventional forms found within space and time. This is not tradition in terms of customs or social mores, but of the living essence of all knowledge. As part of this examination Evola came to identify the role of the Absolute Individ-



ual as a heroic embodiment of the Traditional and to understand that the Nordic Hyperborean origin of the Tradition.

As Evola examined Guenon, Bachofen and Wirth he came to see the benefits and drawbacks of each of their presentations. While Bachofen certainly saw the conflict between the Solar and Lunar traditions he posited an evolutionary model of history and while Guenon outlined the more traditional model of cyclic history he seemed to overplay the role of the priest and ignore or degrade the warrior. From these sources Evola weaved together his most ambitious work, *Revolt Against the Modern World* which offered a comprehensive vision of a Traditionalist view of history and modernity.

Evola's experience with his magazine *La Torre* and by default with Mussolini's fascism is a fascinating read. As Evola makes clear fascism was valuable only in so much that it would come to embody Traditionalist principles. As soon as it left this lofty idea, it lost its validity. In an especially insightful quote Evola states... "*It is said Fascism ruined the Italian people, military issues notwithstanding; I would rather argue the opposite; that it is the Italians who ruined fascism for Italy proved incapable of providing the type of people who might develop the superior potentiality of fascism while neutralising its negative aspects*".

Evola continued his work in esotericism as well as politics exploring Hermeticism and Alchemy. His work *The Hermetic Tradition* explores Hermeticism as a heroic, regal and active path. Alchemy is not seen as a path of unconscious exploration (as interpreted by Jung) nor as the physical way of "coal burners" but a true means for spiritual development.

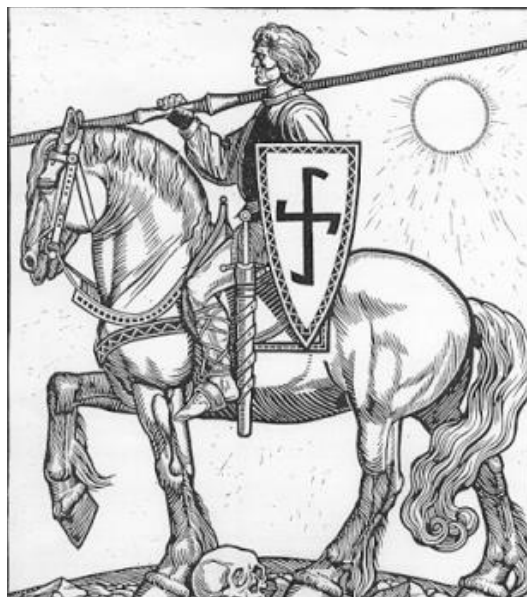


Evola also strongly identified the difference between spiritualism and the syncretism of Theosophy and real Tradition based esotericism. He denounced the sheer emotional irrationality of spiritualism and explained how it leads down into the unconscious. Moreover spiritualism and the new occult trends which we today would call new age ignored the nature initiatory demands of the Tradition and throwing pearls before swine offered occultism to all and sundry, even the most unsuitable.

Tradition based esotericism is an active path leading towards the superconscious while spiritualism and many modern spiritual paths (including most of modern psychology) focuses on the unconscious and becomes mired into neurosis leaving the individual open to dark and destructive forces. Evola also went on to examine the insufficiency of the myth of the Noble Savage and the return to primitivism and noted that the search for the Superman/Overman of Nietzsche would lead to madness if not matched by transcendence.

*Revolt against the Modern World* while Evola's most significant work is also difficult to grasp and his chapter on the book offers an insightful overview of its key concepts. He also discusses how *The Mystery of the Grail* developed out of an appendix to *Revolt* and offers an exposition of the deep initiatory wisdom of the Grail mythos as well as an outline of its political significance in terms of Ghibellinism.

*The Doctrine of Awakening* is a powerful re-evaluation of Buddhism, stripped of latter distor-



tions. It is an active warrior path and offers a powerful vision of a nontheistic path for the warrior.

In the Chapter on Race Evola offers another truly challenging exploration. He discusses the various race theories but also notes that these are based on a purely material model of man, which reduces man rather than raises him. He argues that a true model of race must take into account all three aspects of man body, character and spirit. Once again Evola confronts us with a far deeper view of a controversial subject than any of us would have perhaps considered before.

*Men Among the Ruins* and *Ride the Tiger* look at a similar problem from different angles. *Men Among the Ruins* looks at how we can fight against the onslaught of modernism and bring about a true “counter revolution”. *Ride the Tiger* seems to take a more pessimistic view. By this time Evola feels culture and politics offer no chance of reformation and that Guenon’s Traditionalist idea of participating in exoteric tradition is no longer viable.

He argues for a personal path towards becoming the “differentiated man”. We must ride the tiger and work insider of ourselves to achieve true heroism. Internal work rather than external action is now what is required. This is a chilling yet credible appraisal of the state of the modern world and seems far more applicable today that when it was written.

*The Path of Cinnabar* ends with an appendix

which includes various interviews. This is certainly an astounding work. Evola guides us through his work and helps us appreciate the nuances of his work, which at times, can be difficult to comprehend. For anyone interested in Julius Evola, this is an absolute must have book, it is a bit like having him by your guide challenging, encouraging and stimulating you to read his works in a deeper manner and understand the true significance of Tradition.

### **Julius Evola in Print (English)**

**The Doctrine of Awakening**  
**Metaphysics of Sex**  
**The Yoga of Power**  
**Revolt Against the Modern World**  
**The Hermetic Tradition**  
**The Mystery of the Grail**  
**Meditation on the Peaks**  
**Men Among the Ruins**  
**Ride the Tiger**

**The Doctrine of Awakening**  
*Are available from Inner Traditions Books*

**The Path of Cinnabar**  
**The Metaphysics of War**  
*Are available from Arktos Publishing*  
**Web:** <http://www.arktos.com>

**The Elements of Racial Education**  
**Three Aspects of the Jewish Problem (OOP)**  
**Heathen Imperialism**  
*Are available from Thompkins and Cariou*

**The Individual and the Becoming of the World**  
**Heathen Imperialism**  
*Gornahoor*  
**Web:** <http://www.gornahoor.net/>

**The Path of Enlightenment According to the Mithraic Mysteries**  
**Rene Guenon a Teacher for the Modern Times**  
**Taoism: The Magic, The Mysticism**  
**Zen: The Religion of the Samurai**  
*Holmes Publishing Group*

**The Thoughts of Julius Evola**  
**Further Thoughts of Julius Evola**  
*The Rising Press (UK)*

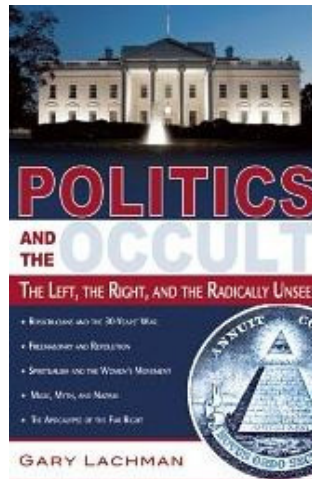


## Politics and the Occult

Gary Lachman  
Quest Books 2008

Conspiracy theories have been around since “Adam was a boy”, it seems to be the nature of human beings to reject the obvious reality of a situation and create elaborate justifications for why something has occurred. In many ways I think this comes from a misplaced desire for meaning. Unwilling to accept that life may have a large degree of “randomness” to it and that things do and will go wrong we find a need to blame someone. While some people may blame god or society, it is sometimes found more psychologically acceptable to create a scapegoat in the form of a strange and less than understood minority. While there have always been cover-ups, we can usually bet that the bigger the conspiracy the less likely it is real. 9/11 is a prime example. The sheer horror of the event left many people unwilling to accept that it was the result of Islamic extremists and so intricate conspiracy theories arose with websites and even journals dedicated to supposed alternate theories. These became so wild that one person suggested that 9/11 took place on the 11th due to 11 being the number of magick and hence it was caused by a sect of the followers of Aleister Crowley ! The sad thing, of course, with such theories is the disrespect it shows to the many people who died.

There are many grand conspiracy theories most of which Gary Lachman discusses dispassionately in *Politics and the Occult*, *The Left, the Right and the Radically Unseen* (Quest Books 2009). Lachman follows in the footsteps of such historians of the occult as James Webb and Nicholas Goodrick-Clarke working to unravel the fact from the fiction. So much pseudo history and downright fantasy has been written about the role of the occult in history that bookcases could be filled with books which simply repeat the same rumours time and time again, cross referencing each other and providing no references to back their contentions. This is especially true in the study of occultism on the Third

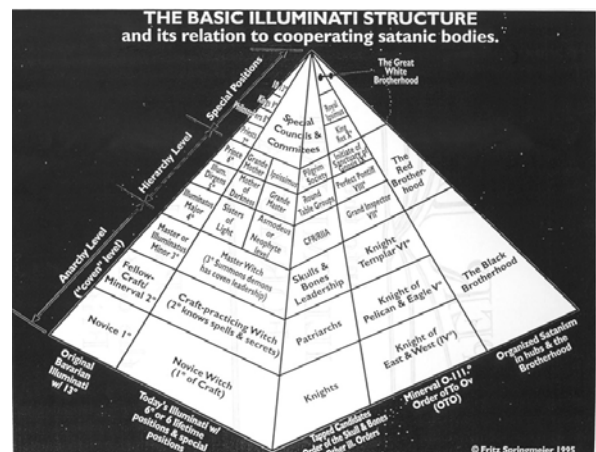
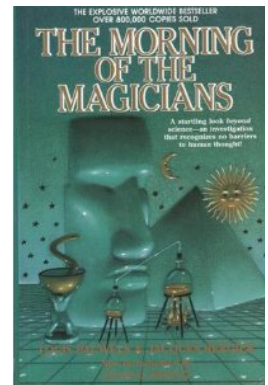


Reich where *The Morning of the Magicians* (1960) and *The Spear of Destiny* (1972) gave birth to an industry of sensationalist books with grand theories.

After a rock ‘n roll career in Blondie and spending time studying the Fourth Way of Gurdjieff Lachman become a full time writer. His books offer an “informed insider” view of occultism. He is clearly well aware of how esotericism and magic works but as an historian presents a balanced and rational history of any subject he tackles. His biographies of occult figures such as Ouspensky (2004), Swedenborg (2006) and Steiner (2007) proved he had the metal to objectively examine controversial and significant occult figures matching insight with historical credibility.

*The Right, the Left, and the Radically Unseen* (2008) is an important look at occultism throughout history critically examining the role of the esoteric in all fields of politics, the left, the right and off the scale. Along the way Lachman smashes a lot a preconceptions and wipes the floor with many conspiracy theories. But more than this he shows how occultism has influenced history from each and every direction.

If we look, for example, at the Illuminati, a common conspiracy theory found throughout so many modern Christian fundamentalist theories. While modern theories accuse the Illuminati of Satanism and related to remarkably silly structures which include everything from the

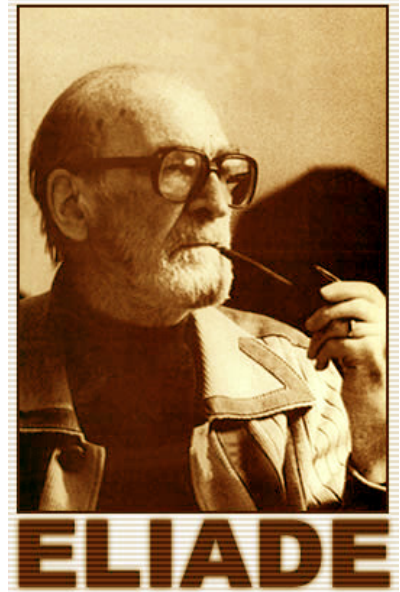


Council of Foreign Relations to the U.N. Adam Weishaupt (d. 1830) was actually a rationalist. The Illuminati was a society that espoused enlightenment values and took rationalism, scepticism, republicanism and believed that monarchies and the church stood in the way of progress. They worked in secret due to the religious fervour of time and their method was to join fellow Freemasonic organisations and convert others to their worldview. The organisation was not especially successful and was suppressed when their freethinker values became clear to the government. As one can readily see the Illuminati of history is a far cry from the Illuminati of conspiracy theories. Indeed modern adaptations have reached such levels today that one author believes the modern Illuminati is comprised of reptilian aliens working to control the world's government!

Lachman also looks in some detail at such conflicts as the French Revolution and the American civil war. In both cases the Illuminati and Freemasons are claimed to be the cause. As Lachman shows, Freemasons and occultists were on both sides in these events and there is no evidence that one group had more influence than another. There were certainly radical left leaning occultists who want to destroy the influence of the Church and create a new world based on enlightenment ideas. At the same time there were just as many occultists who believed fervently in the value of tradition and that the Church and government were representatives of the divine structure which should be upheld at all costs. This conflict between radicals and traditionalists continues throughout the history of occultism. There are those who willing valuing tradition wish to create a new way and move forward and those who are dedicated to returning to the past. This last group includes a wide spectrum from mystical nostalgics and pagan reconstructionalists to right wing radical traditionalists.

Lachman take a long look at three figures which seem to be more or less in the last camp Schwaller de Lubicz, Baron Julius Evola and Mircea Eliade. Lachman offers an excellent biography of each figure and an outline of their worldview. Schwaller de Lubicz seems to be an old world traditionalist; a mystic with some conservative if not leanings to the right. Carl Jung, on some evidence, could be seen in this way, but may believe Jung moved away from this

approach as he got older. Evola certainly is the ideologue of the right extraordinary combining an encyclopaedic knowledge of occultism, esotericism and magic with a radical traditionalism. His classic work such as *Revolt Against the Modern*

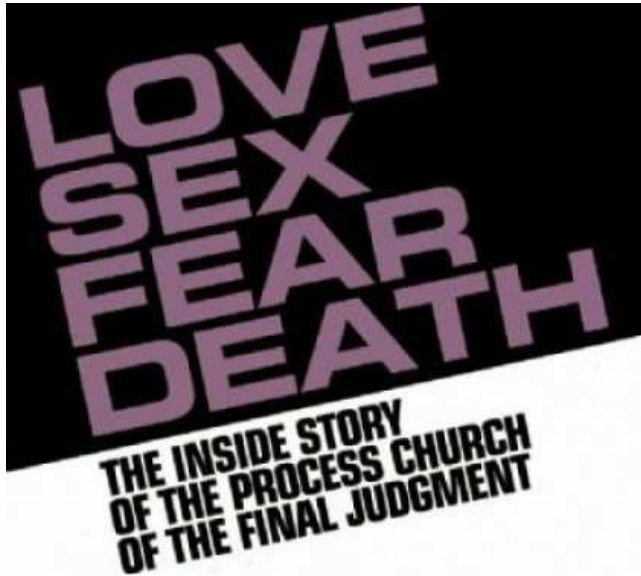


*World* exemplifies this approach, while his later work *Ride the Tiger* is more reflective, discussing how to survive as a radical traditionalist in a world which has literally gone to hell. Mircea Eliade is much more of a stealth traditionalist. He clearly had strong traditionalist leanings and was associated with far right groups in his homeland of Romania. At the same time Eliade wanted to make his way in the world of academic so carefully avoided making his sympathies too obviously clear. In recent years his far right connections have been documented and his work is hotly debated. Lachman offers an excellent overview of these figures as exemplifiers of various trends within occultism.

He ends his work looking at modern conspiracy thinking of far right Christians in America. In many ways this is the strangest case of all, since it involves a working conspiracy denouncing other conspiracies. While Christian fundamentalists denounce supposed conspiracies of freemasons, gnostics, witches, the Illuminati and so on they conspire together throw a myriad of organisations to enforce their limited values on the American populace. They fight against homosexual and women's rights, the teaching of evolution, secularism and more. If there is any conspiracy afoot, this is probably it.

This is an excellent work, exciting to read, even a bit like a novel, fast paced and entertaining yet well referenced and impeccably researched.





**Love, Sex, Fear, Death**  
**The Inside Story of the Process Church of the Final Judgement**  
**Timothy Wyllie**  
**Feral House 2009**

*Basically, we are not human beings: we are universal beings, free souls journeying through time. And we have chosen to be human as part of our journey. We have taken on the limitations of a human existence and therefore become subject to its laws. We have chosen for a period to limit the extent of our choice. But even within the narrow confines of this human existence we still choose to limit ourselves even further; some of us more than others. We give ourselves incapacities, inadequacies, ignorance and blindness. We deliberately reduce*



*the immediate extent of our choice, and therefore within the scope of our responsibility. So let us be quite clear that everything that happens to us, is, on some level or other, our choice, our decision, and therefore our responsibility.*

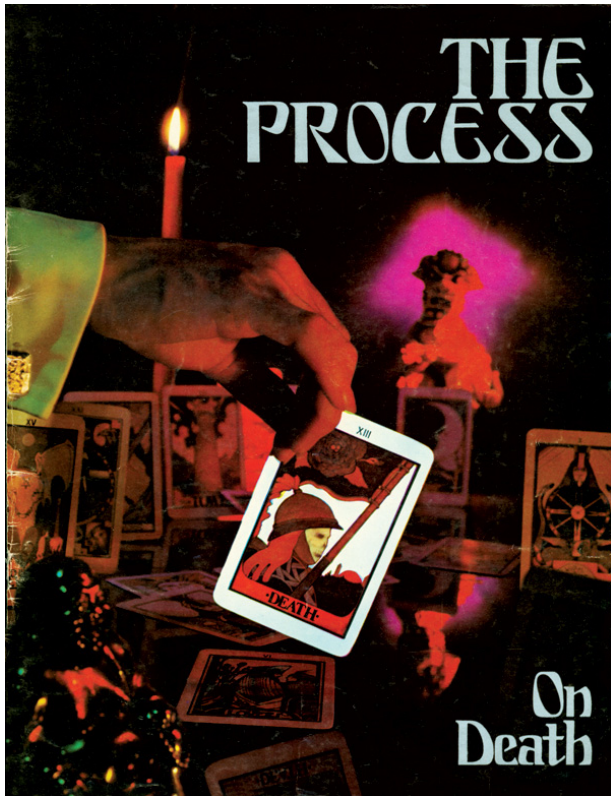
**Logic 1 Robert DeGrimston Process Church**

When discussing the Process Church it is difficult to know where to begin, with the theology, with the history or with the mythology. The Process Church was unique in that it developed out of a psychotherapeutic movement and hence interpreted spirituality in a different way from many other new religious movements. Later in its development, specifically when it became a registered church in the USA, it froze its archetypes (Jehovah, Lucifer, Satan and Christ) into deities but many still saw these forms primarily as psychological rather than spiritual realities.

The key philosophical foundation of the Process was responsibility, total individuality responsibility, at times this was taken to an extreme and certainly memories of time in the Church vary greatly. But the key message of personal responsibility, inner exploration and knowledge of the self seems paramount.

The history of the Process Church is, of course, nothing like the mythology promoted in conspiracy literature. Books such as *The Ultimate Evil* (and many others) try and connect the Process to Charles Manson





and make ridiculous claims about the killing of German Shepherds and other such nonsense.

As noted in *Love, Sex, Fear, Death*, their dogs were fed better than the members and violence against any of their animals were unheard of. The Process Church were anti-vivisection and animal rights campaigners from the earliest of days.

The Process began when Robert DeGrimston and Marry Ann left Scientology and formed their own psychological system. They believed that the E-meter used by Scientology was useful (later they called their own version a P-Scope). They first tested out their system on Timothy Wyllie, later to become Father Micah. This system developed into Compulsions Analysis and attracted a large number of young and enthusiastic followers. While Robert was the charismatic figurehead Mary Ann was always where the real power lay and Compulsions Analysis was really only the first step in their empire building. Soon they added a communications course to their counselling sessions and this allowed them to communicate their spiritual ideas to their growing membership. When they decided to leave London the group became to develop a more strident ideology and hierarchy. All new members must give over all their money

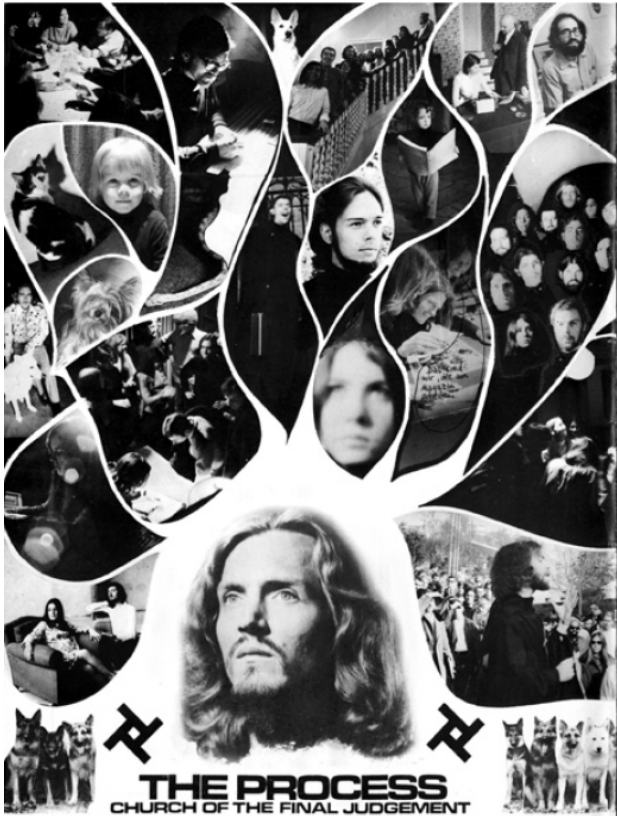
when they join and various levels of instruction were developed. They felt guided to Xtul in Mexico where their theology developed into far more complex forms. It is also here that strange rites, psychological investigations and extreme emotional events were co-ordinated by Mary Ann as part of their training. Group exploration of other dimensions and reincarnation became more and more significant and this lead to a theology involving three gods, Jehovah Lucifer and Satan, they were reconciled through their emissary Christ.

Jehovah was a good of strength and leadership but could also become tyrannical, Satan was fiery and offers inspiration but could end up as self indulgence, while Lucifer brought light and intellect but this could also become cold detachment. These three principles were reconciled within Christ which representing self sacrifice but even he had a negative reflection in victimhood.

Robert DeGrimston helped weave these archetypes into quite powerful works of literature, poetic, apocalyptic and confronting. Texts such as *The Gods on War and Humanity* is the Devil struck a cord with the Sixties generation and still read well today. At the same time he produced a series of internal documents called Logics which members learned by heart.







When their stay at Xtul was brought to an end by a cyclone they returned to London and refined their presentation. Gone was the P-Scope replaced with Empath sessions. Long black cloaks were worn with the Baphomet (Goat of Mendes) around the neck and a cross below. The training methods used became more extreme with the "Omega" (Robert and Mary Ann) holding orgies to help members liberate themselves, whether this worked is a matter of debate.

As Robert moved the organisation in darker directions, Mary Ann seemingly engineered his expulsion after an affair with a younger member. She took total control of the Process re-named it the Foundation Faith of the Millennium and focused the organization on her god of choice, Jehovah. They held healing ministries and psychic affairs but much of the esotericism was gone. A clash developed in the Foundation between the purists and universalists and a separate group was formed called the Unit, but it didn't last long.

In the end Mary Ann and a small number of remaining members retired to what became the Best Friends Animal Sanctuary in Utah which is now seemingly a secular organization. Mary

Ann died as strangely as she did in life, it is believed she was torn to pieces by dogs that escaped the sanctuary.

*Love, Sex, Fear, Death* has various personal accounts of The Process Church, the longest and most comprehensive is by Father Micah (Timothy Wyllie) and he works hard to present a critical yet objective account. This is followed by a discussion of the strange hierarchy of The Process and their rules and regulations.

Brother Luke's reflections seem a bit more forgiving that Timothy's and it seems he feels that there as a unique esoteric vision within the Process which died when Robert DeGrimston left.

Father Malachi offers brief reflections culled from an interview with Timothy Wylie and Adam Parfey. He discusses his own memories of Robert, Mary Ann and the apocalyptic turn the group took.

Sister Lysander offers a surprisingly upbeat and positive view of her process church experience. While the chapter on children is more troubling, clearly children were seen as a distraction from the spiritual path and treated accordingly. At the same time all full members were assigned a German Shepherd which were fed better than the members.

Genesis P'Oriddge offers a personal account of the influence of The Process on his art, music and the magick of Thee Temple of Psychic Youth.

The volume end with a superb range of very rare photographs, documents, booklets and magazines. There are also excerpts from a rare of Robert DeGrimston's works including *The Gods on War*, *Humanity is the Devil* and *As It Is*.

Over the years so much conspiratorial rubbish has been written about The Process Church. This was clearly a creative, innovative organization exploring outer limits of spiritual experience. Like any organisation it has its dark side and this book honestly discusses the good with the bad. At the same time it is about time the truth about The Process became available and source documents were published and I commend Timothy Wyllie and Feral House for undertaking such a task.

# Occult of Personality

## Peering Behind the Veil

The Occult of Personality is a superb quality online site providing talks, lectures, interviews and more in an easy to download form. It includes a wide range of free downloads but also has a subscriptions service which is of exceptional value.

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The site is run by Greg Kaminsky and has been going for five years so is well established and reliable. The content continues to grow each month and I am always surprised by what is on offer.

The subjects covered include, but aren't limited to, occultism, historical figures of the Western Esoteric Tradition, Qabalah, Hermetics, symbolism, Alchemy, meditation, Magick, Tarot, Astrology, Freemasonry, spirituality, mysticism, metaphysics, and consciousness.



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Timothy Hogan's Revelation of the Holy Grail  
Thoughts on Freemasonry with Kevin Townley  
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An exploration of the underground stream in Western esotericism with Rubaphilos Salfluère

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# THE AGE OF AQUARIUS: A Gnostic View

## Evolution, Spiritual, Physical and Technological

Towards the end of the nineteenth century a revolution took place in scientific thinking. Many unsung prophets heralded the evolutionary viewpoint before Charles Darwin, but it was Darwin himself who presented the theory at a significant historical moment in time, and the world was shaken. Science was transformed and our whole perspective on reality changed overnight.

The age of Aquarius is upon us — or so we are told. There is a great period of change ahead, and then a golden age. Man will be transformed and peace and love will reign forever. The lion and the lamb shall lie down together and the universe will be reconciled.

This is the mythology of the new age, the 'bubblegum' astrology being peddled in the pages of most so-called 'spiritual magazines available at news stands. With some variation it is found across the board in spiritualistic, theosophical, esoteric and new age organisations. According to their 'vision', mankind waits, perhaps with a little apprehension, for the dawning of the golden age. While many new age prophets pepper their yarns with warnings and predictions of peril, the general trend is to suggest these changes are short term and are avoidable if mankind "changes vibration". If only we can all "work together" to circumvent the "evil ahead" and then march hand in hand into the golden age.

The problem with this scenario is that it is based on pseudo esotericism, crass commercial 'new-ageism' and 'feel good religion. It has little or no basis in the traditions of world religions and directly contradicts what authentic esotericism and occultism says on the matter. To understand how this model took hold, we need to return to the end of the nineteenth century.

What most of us do not consider is that this re-discovered theory had a far greater effect than in the realm of science. The concept of evolution became the new paradigm and was adapted into every field and discipline. The study of religion, for example, appropriated evolution to explain the slow process by which man developed from "primitive" faiths through polytheism to see the light of day in monotheism (or rationalism, depending on the school of thought). Christianity may have rejected the outward physical evolution of man, but nevertheless it was influenced and effected by this model that suggested the Western, white, technologically advanced, Christian culture was the pinnacle of progress.

Slowly, but surely, this model also found its way into esoteric thinking. Rejecting the official scientific line, Theosophy and its many derivatives developed their own modified evolutionary process whereby 'root races' slowly climbed through aeons of change to land in the modern world. This doctrine, as expounded by Madame Blavatsky and others, became the model of nineteenth and twentieth century occult thought — Man was evolving, growing, and developing into 'Godhood'. Blavatsky's voluminous work *The Secret Doctrine* was hard to fathom and difficult to decipher. With the help of those who followed in her footsteps, these ideas were carefully moulded and explained so that any

evolutionary doubt was thrown aside as new 'theosophical' and spiritual works spewed forth heralding the new age, the coming Maitreya and the "final stage of man's transformation". From Rudolf Steiner to the Rosicrucian ramblings of Max Hiendel, from Teilhard de Chardin to various forms of modern Christian mysticism, evolution has been posited as God moving man towards self awareness.

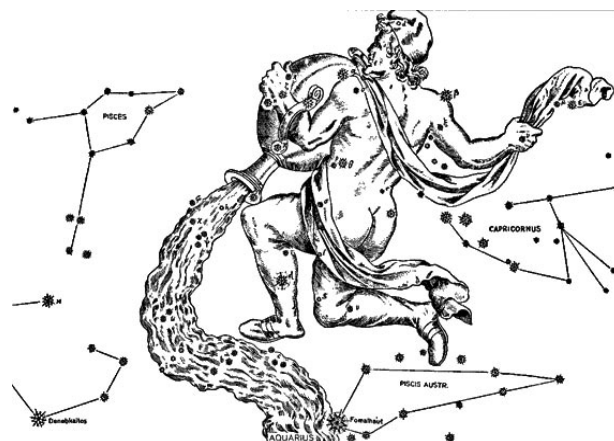
In the 1960s the new age movement jumped in where angels feared to tread, and with-out restraint or common sense, heralded the incoming new age of Aquarius. They tell us that light and love is just around the corner and since it did not make it in the sixties it will manifest around the year 2000. Sure, there will be some hiccups, but these negative events are all part of our evolutionary trek to divinity.

Esotericists and magicians are just as gullible. Orgiastic Thelemites heralded the Aeon of Horus in 1904 and are now waiting for the new epoch of truth as represented by Maat. Whether they are more conservative and accept Aleister Crowley's four aeons or go for the neo-Theosophical seven as represented in the work of Kenneth Grant, they, too, see history as progressing towards a new period of awakening. Secret Chiefs (a little more obscure than Theosophy's Mahatmas) are manipulating world history so that mankind will be brought to the brink of destruction and then awakened.

The sad fact about all this is that the model of 'evolutionary development is really an outgrowth (corruption may be more correct) of the rationalist/scientific 'progress' worldview that started last century. It has little to do with the mystical or religious traditions or genuine esotericism, for that matter, but is a modification of them by an artificial and destructive paradigm. If we critically consider the various models of time as found in world religions, a very different perspective arises.

### Time as a Linear Process

The model of lineal time is best illustrated in the teachings of ancient Israel, Christianity and Islam. Each posits a beginning in time and suggests a cataclysm of some form or another at the climax of that period. However, this model is not 'horizontal', so to speak, but degenerative. If



we take the Christian model, man had some sort of 'fall', the world is destroyed by water for its wickedness, and at the climax of time, the world again becomes so decadent it must be purified by fire.

This lineal approach is the basis of much of Western religion and is essentially entropic. Mankind is not evolving but degenerating. While elements of this lineal model can lead to fundamentalism of all forms, it is the essential core of much 'Biblical' and 'Quranic' thinking. Even if we give some credence to such things as Christian reconstructionism (the world must be converted so Jesus can return), the pragmatic realism is otherwise. Mankind will not convert, awaken or work together mankind is heading for destruction. This is the core message of the various forms of Christian prophecy and is also found in other prophetic systems such as those of Nostradamus.

### The Cycles of Time

The Eastern model of time is cyclic, best illustrated in the Vedic Yugas. In this model we move through the ages of Gold, Silver, Copper and Iron, and then back to Gold again. A few things must be clearly noted in this model. Unlike Theosophy and other systems, the Yuga model does not posit a cosmos of slow evolutionary and involutionary cycles. We do not move back from Iron to Copper etc., but swing right back to the Gold age after a climatic end. Therefore, while the Vedic Yuga system is cyclic, it is also primarily degenerative!

The prophecies regarding the Age of the Wolf (Iron age) in the Vedas are frightening and in-

tense, equal to anything found in the Book of Revelation or Nostradamus. While there may be some debate on the nature of cycles in the Vedas (dualism vs. non-dualism), it is quite clear that mankind has been on a downward spiral since the very beginning. There is no upward spiral. We reach the darkest point in the 'Kali Yuga' (the current period of time) and spirituality becomes so superficial that even the heights of mystical practice cannot reach base level golden age esotericism. Mankind will destroy itself in an orgy of violence and destruction and only those who have battled to achieve awareness will survive.

### The Age of Aquarius

The traditional models of time as found in the teachings of ancient Israel, Christianity, Islam, Hinduism and Buddhism are profoundly degenerative. There are many variations, such as the Mayan system, which suggests multiple cataclysms throughout a long and tortured cycle of ages. And, once again, there is a momentous end that triggers a final consummation of the cycle and a return to the golden age.

The age of Aquarius must be seen in this context; it is not the dawning of a new epoch, nor a time of universal reconciliation. It is the climax of the darkest age when mankind will utterly self-destruct. The light of Aquarius only touches the souls of a small number of initiates who will sustain the 'Mysteries' during this period of pseudo esotericism and counter initiation.

When we combine the lineal and cyclic models together, we can obtain an accurate, if disturbing, overview of the end of time. In astrological terms, the Aquarian age is the period when Saturn reigns, Saturn being the great tester and destroyer. If you prefer more modern astrology, Uranus is attributed in the place of Saturn, Uranus being the lord of the abyss, dispersion and decimation.

There is a return to the first principle or the world of light, but only after most of mankind and all matter has been destroyed. It is as though a black hole must be forged into which everything is consumed and from that darkness a new seed will awaken.



### They Saw the Future

Proponents of the new age tend to co-opt prophets, laying claim to Nostradamus and St. Malachy, as well as many other seers and psychics. Taking Nostradamus and St. Malachy as examples, neither would have considered themselves 'new age'. Nostradamus was a mystic and Hermeticist; St. Malachy remained a loyal Catholic all his life. Their prophecies do not fit the mould. Nostradamus may have suggested a millennial age of peace, but this is long into the future. His prophecies for the immediate future were for mayhem, with the 'King of Terror' due in 1999. Nostradamus saw the present period as one of pain and suffering, not enlightenment. Certainly the golden age will come, but not until two thirds of humanity has perished! So much for the slow and steady awakening/enlightenment of mankind!

*In the year 1999 and seven months From the sky will descend a great terrifying King He will bring back to life the Great King ANGOLMOIS Before and after, Mars reigns happily.*  
**Nostradamus, The Centuries, Quatrain X.72**

The year of the great seventh number accomplished It will appear at the time of the games of slaughter: Not far from the great millennial age When the buried will go out from their tombs.  
**Nostradamus, The Centuries, Quatrain X.74**

St. Malachy also gave predictions of doom ranging from the fall of the Vatican to world war.



Neither of these predictions are really of a 'new age' character. New-ager's attempts to reinterpret the 'Prophets' even resort to claiming Nostradamus channelled more up-to-date versions of his quatrains! The fact is that the traditional view of the age of Aquarius involves most of humanity ending up six foot under.

### Counter Initiation

The biggest danger in this current period is that trends in spirituality are what Rene Guenon prophetically called "counter initiatic". They represent Kali Yuga distortion, corruption and substitutes.

It is time we saw the new age, paganism, anarchic occultism and related stupidities for what they are: dark attempts to sustain control over the minds of mankind until the climax of the Iron age. The "dominions and principalities" that embody this age shape and manipulate consciousness in such a way that real Gnosis becomes difficult. Language even loses meaning and esotericism becomes reduced to the level of street side fortune-telling.

The beauties of ancient paganism, as embodied in the rites of Eleusis, Orphism and Platonism, are replaced with naked housewives dancing round a fire, worshipping Gaia. Gnosticism with its complex hierarchy and intellectual speculation is replaced with Jungian naval gazing and soppy, liberal social justice Christianity.

The challenges of Hindu and Buddhist Tantra are replaced with politically correct sexual sensitivity and occult sex guides that read like marriage counselling journals. The majesty of Hermeticism and Alchemy is replaced with "do it yourself" spell-books published as pulp paperbacks.

### Cosmic Superimposition

The nature of our present dark age is in some sense even more dire than most realise. As a real appreciation of the mystical and esoteric is lost and rationalism and fundamentalism take hold, our vision of the world reduces to that of "three dimensions". Most of humanity "perceive" and conceptualise the world in materialistic terms.

They do not see the cosmic battle that is going on around them on the subtler planes. Whether the cosmic conspiracy is seen in terms of various alien races, the Council on Foreign Relations, demons and walk-ins, mind control or dark gods, these images are all symbols of deeper and more profound conflicts that, while occurring all around us, are invisible to rationalist or materialist perception. While I don't suggest we reduce ourselves to rabid conspiracy theorists, it is clear that the bubbling-up of such ideas from the collective unconscious is revealing of the state of the psyche of our culture.

Indeed, we are in a dark age, one that is even more dark due to the fact that most people are convinced they have more light and are heading for awakening. It is a bit like cooking a crab: put it in boiling water and it will escape, slowly turn up the temperature and it will not realise it is being cooked. Mankind is being slowly boiled alive.

Our consciousness is being dulled and numbed by counter initiatory traditions, consumer culture and pseudo-academia. Without any awakening, most of mankind is slowly passing into the night without ever achieving any measure of spiritual illumination.

The Gnostic view of time and our present condition is confronting and may even seem repugnant, and yet it is the only paradigm that accurately answers the questions plaguing modern man. If you do not agree with our appraisal of the human condition, spend some time looking objectively at the world around you and then realise the sad but honest truth about the time in which we live.

*The Sacral has disappeared from the daily reality of the modern world, and it is completely obvious that we live in the End of Times, but the Sacral has not vanished (since it could not vanish theoretically, as it is eternal), but was transferred to a nightly, invisible projection, and is now ready to come down on human physical cosmos in a terrible apocalyptic moment of apogee of history, at a point, when the world that forgot about its spiritual nature and disowned it, will be forced to meet with it in a brutal flash of Revelation.*

**Jean Parvulesco**

# An Esoteric View of Reincarnation



Reincarnation is a concept that can be found at the heart of all of the great esoteric systems of the world. Indeed, it can be found at the heart of most religions. In the early Christian Church there were many who taught the doctrine of reincarnation. Clement of Alexandria, Origen, Jerome, Gregoras, Augustine and Irenaeus to name but a few. It was only during the Council of Nicea in 325 AD that the concept of reincarnation became unpopular. This disavowal was coupled with the development of new teachings regarding the Trinity, eternal hellfire and Purgatory that were imported into the Church for political reasons by Emperor Constantine. It was only in 553 C.E. at the Second Council of Constantinople that the Church finally and formally condemned the teaching of the doctrine of reincarnation.

In both Hinduism and Buddhism reincarnation is a central doctrine. In the Bhagavad Gita, we find Krishna expounding the theory of reincarnation to Arjuna, a wise and powerful warrior. The fascinating thing about this dialogue is its emphasis on spiritual action. Krishna tells does not tell Arjuna to abandon the battle and retire to a monastery, but to return and fight with honour and die if need be. He must be a true warrior fighting with a detachment born of a knowledge of reincarnation. "Both I and thou have passed through many births", Krishna tells Arjuna on

the battlefield. In Buddhism reincarnation is also taught, but with a difference. Buddhist tradition maintains that there is no soul or immortal essence, only environmental factors (Sanskaras) which repeat life after life, recreating a semblance of identity in each incarnation.

In Ancient Egypt the followers of Amen-Ra derived their belief in reincarnation from the course of the sun. As it died in the West and rose again in the East at dawn, so the vital forces sank into the underworld to rise again in a different body. Hermes, the great Master of the Mysteries, was one of the earliest Egyptian priests to openly proclaim the once secret teaching of reincarnation.

*If a soul, when it has entered the body persists in evil, it does not taste the fruits of life eternal, but is dragged back again, it reverses its course and takes its way back to creeping things and that ill-fated soul, having failed to know itself, lives in servitude to noxious and uncouth bodies, in this doom are vicious souls condemned.*

**Hermes**

While we may not agree to the extent he has taken the concept of reincarnation, this quote does illustrate his acceptance of the doctrine. Turning to ancient Greece we find a very

old tale, a story of Proteus, who could change his shape at will. When an old man attempted to grab him, hoping to ascertain his real form, Proteus was sleeping as a stone. On being touched he became a plant, when approached again he became a serpent and then transformed into a man and finally a spirit, at which time he flew off into the sky. Here we clearly have a classical myth being used to outline the esoteric teaching of reincarnation as taught within the Greek traditions. The Zohar, a Hebrew mystical and Kabbalistic text, tells us that all souls must undergo reincarnation and that the souls of men revolve like a stone that is thrown from a sling that has been spun many times before finally being let go. Those souls that have reached perfection stay in their holy places, only those which have not completed their perfection are subject to the wheel of reincarnation or Gilgul.

At first this may all seem very heartening, however, if we examine the subject closer we find that the esoteric view of reincarnation has little in common with the version of reincarnation commonly found in the various faiths. It probably would be correct to say that all they have in common is that “something” reincarnates. In the systems of “pop reincarnation” (so prevalent in new age circles today) reincarnation is seen as some sort of evolutionary process whereby human beings slowly get better and better over long periods of time and many lives. “Pop reincarnation” also seems to suggest that all of humanity will achieve the final goal, even if it takes some individuals much longer than others. The esoteric view of reincarnation is totally at variance with this.

For the esotericist the reason for reincarnation is to offer individuals an opportunity to enter the spiritual path, a chance for personal transformation. Certainly, there is an evolutionary process involved, but this occurs after one has entered the spiritual path, not before. The general trend within the physical and psychological world is towards decay and dissolution and that is certainly illustrated in history of humanity.

If we have been evolving through reincarnation for millennia why don't we see any signs of man's great “spiritual” evolution. Modern man seems as spiritual bereft as ever with rampant consumerism, the planet in environmental crisis and economic meltdowns spreading from country to country. The state of current religions is

moribund and esotericism has, in many cases, been reduced to new ageism at syncretism.

Another problem with the whole concept of reincarnation is that many suppose it continues eternally and that everyone is at some point reconciled. This is a strange and unusual adaptation of the theory, and not one found in any of the earlier esoteric traditions. The whole gist of reincarnation in esotericism is that it is a “weeding process” whereby the awakened achieve immortality and the rest cease to exist and their energies return to the “cosmic pool”, much like the nutrients of a dead animal return to the soil. This approach abounds in myth and legend - the twelve labours of Hercules, the search for the Holy Grail and the quest for the Golden Fleece. All are focused on a series of tribulations and difficulties to achieve a given goal, with a real sense of ruin if one loses. What is the use of a divine quest if everyone achieves the same end with some simply taking more time than others?

Reincarnation is a process of opportunities, opportunities that if missed, have dire consequences. Reincarnation does not go on forever. In the Vedic tradition there are “Days and Nights of Brahma” - cycles of creation and cessation, if you do not make it in the creative cycle you will not survive the cessation. In the Biblical tradition it is much the same. When the Bible talks of the period from creation to the end of the world, it is clearly limiting man's opportunities to be redeemed. Man's opportunity for immortality is limited, he does not have an eternity to make up his mind. Again and again we find that reincarnation is for a certain time span only and ends with either the creation of an independent Self or annihilation. There is no room for universal reconciliation in the esoteric tradition.

### Karma Reconsidered

What about Karma ? To understand the way in which reincarnation works we have to examine the effects of our actions. In generally held Christian doctrine there is a belief that actions do not really have an effect, we ask for forgiveness and the effects of the act are removed. This is obviously not correct, every action has an effect. Even if the moral (and the If is big !) punishment was removed from an act by asking for forgiveness, the natural result of

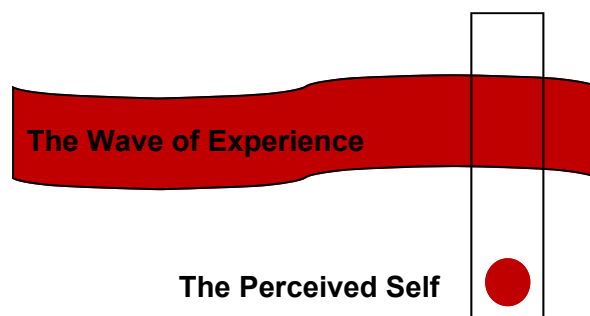




that act remains ! (For example, say I get Hepatitis from a heroin injection, while I may be forgiven for actions associated with my addiction, I still have to deal with the disease!) This process of cause and effect is found in many different traditions, in some forms of eastern philosophy it is known as Sanskaras or Karma. It should also be clear that when we talk of Karma and Sanskaras, we are not talking of some ridiculous “tit for tat” karma scheme, where someone steals from you because you stole from them. Karma works on a far more subtle level than this, Karma is the process whereby your own achievements (or lack of them) come home to roost. The psychic and spiritual environments you create are carried with you from life to life and create the conditions of life you experience. The thoughts and memories you create condition the astral matrix that influences your birth into a particular race, body and family. This is far more complex than simple “tit for tat” Karma, motive is far more relevant than moral platitudes. It is imperative that we remove Karma from the school of simpleton morality and back to where it belongs.

### What Actually Reincarnates ?

Now we have removed some of the more popular misconceptions regarding reincarnation, we need to consider the major issue. Many schools of reincarnation seem to suggest that we are little pieces of god skipping from one life to another collecting experiences, much like some semi-divine travelling salesperson. However, once again this is another ludicrous misconception perpetuated by those who know little. Since the esotericist maintains that the Self cannot fully manifest in the unrefined forms which are the physical and psychological bodies, then the prevalent view of reincarnation seems to be in error. At the same time if there isn't a discrete



Self moving from body to body how can reincarnation occur ? If there isn't a self that reincarnates, what does ? To understand this we need to discuss the Wave and Particle consideration.

*If we were to draw a wave through time, a line that represented the experience of your many lifetimes. This line could be seen to represent the continuum of who you are in a dynamic form. If we stop the line, a particle or point is created, and this could also represent you but as seemingly discrete self. The question is which is correct ? The continuous line or the artificial point created when we freeze frame time ?*

*This may seem strange but it is also a quandary at the centre of quantum physics. When an atom moves, it leaves a trail. This trail proves the atom's existence. However, does the atom exist as a singular, discrete point or particle or just as a trail. Can you take the atom (or Self) outside time and space and postulate a discrete existence ?*

This question is central to our discussion of reincarnation, and really offers two answers to our question what reincarnates?

The first answer is the Particle theory. It states that there is an immortal self that reincarnates life after life gaining experience and developing through the accumulation of wisdom. This is the theory most students of mysticism are familiar with. The second theory is that there is a sort of “astral mould” that is conglomerate of Karmic factors developed through various incarnations. This mould creates the structures of each life and assembles the mental and spiritual environment that gives a semblance of a self. This understanding of reincarnation is known as the Wave Theory.

## The Wave and Particle Debate

Throughout the history of occultism there has been a debate between these two viewpoints. Each of which is based on an understanding of the Self far removed from the other. The Particle explanation of the Self seems much favoured by mystics and those of a traditional religious persuasion; it seems simpler on the surface, but when critically examined is not all that it seems. The Wave Theory originated in the various schools of Vedanta, Kashmir Shaivism and esoteric Buddhism. It was made popular through the philosophy of Friedrich Nietzsche and is of great importance to the worldview of the esotericist. It is especially relevant because of the unique way it helps us to understand the Self and the conclusions it forces us to make about the nature of life.

Interestingly enough, these problems are also encountered in the realm of science. In both biology and physics the question is raised regarding what the building blocks of life really are. The answer is a debate between waves and particles. If we examine life, it appears as waves and flows from experience to experience without stopping; it changes form according to environmental factors and hence gives the impression that there is “no point of reference” only movement.

Of course, if we froze this wave outside time and space the result would be a particle or point. The question remains, however, can we go beyond the experiment, can we stop time and space since we are locked within them? Here we have the debate. Is this frozen particle beyond space and time real, or is the wave the building block of physical and spiritual life.

## The Mould Theory

The esotericist holds that the particle is only a product of the wave of cause and effect that flows through time. The Self only exists in potential and hence the self that exists in everyday life is a semblance only, in other words a mask. This false or everyday self is a synthesis of environmental factors and memories. A mixture of personal reflections, complexes, neurosis and social conditioning factors or in the language of modern science, Memes.

These memories and factors work together



**The Buddhist Wheel of Life**

within the psyche to form an artificial sense of will or identity. This identity however, is not eternal, but is a contingency that exists only in the mind. It is nothing more than a personality or persona, it is not a real Self. This persona is formulated and influenced by the memory system that collects and balances the “causes and effects” (Karma or Sanskaras) of various lifetimes.

At death the persona starts to dissolve and then is reformulated when the memory system enters a new body. In some sense the experience of self or identity in everyday life is illusory; the self we experience is simply a mask that has been generated by our “Karmic” balance-sheet.

The true Self is way beyond this level of experience and only exists as a potential and an opportunity. This constant process of reincarnation, reformation of the persona and re-creation of experience leads us into a consideration of the nature of eternal re-occurrence.



## **Eternal Re-Occurrence**

If we accept the mould understanding of the everyday self, then we must consider one of the major ramifications of this theory, that of eternal re-occurrence. If the “mould” or memory system constantly recreates life again and again from similar Karmic factors, then we have a process of eternal re-occurrence or repetition. This doctrine is not as bizarre as it may first seem, especially when we consider that even though the technology of humanity may seem to evolve, man’s problems seem to stay much the same. Every epoch seems to reflect the same hardships and difficulties, and in our own lives the same issues seem to raise their ugly heads time and time again. In the language of Buddhism it is the great wheel of reincarnation. However, there is no eternal travelling salesman, simply incarnational masks or personas created as by-products of the wave of eternal re-occurrence.

This image seems to many a terrifying vision, a meaningless repetition of pain and suffering, death and destruction. While we may wish to distance ourselves from such a perception, when we look life straight in the face these experiences appear to be inherent within human existence. Life occurs in days and nights, repetitive cycles of greater and greater intensity, a constant re-occurrence of experience until either one awakens - or the cycle ends. (Eternity in this sense is the existence of time and space, it is not forever, simply for as long as time and space exists.).

If our lives are eternally repeating then how can we break the cycle? How can we escape the inevitable cessation of existence at the end of the age? Here is the key to solving the riddle of the wave and the particle dilemma. The cycles of reoccurrence offer no liberation neither do the materialist cycles of family and kin, career, ambition and everyday success, though these things are not bad within themselves.

Nature has her own cycles and they are of value in keeping the natural world continuing through the cycles of universal expansion. These cycles should always be respected since the earth forms the basis from which our development occurs. At the same time such cycles are limited and the immortality they offer is only in the sense of physical nutrients returning to the

soil. To worship the earth is therefore counter productive and of little value to those seeking personal immortality.

These cycles are like a wave repeating over and over again; we are carried along with them and unless we take personal charge of our experiences we will ultimately cease to exist. Only by breaking away from this wave can a real Self be created. Only by forcing a particle or point outside of the wave, beyond space and time, can a true identity be forged. The process by which this revolution is made is the Will to Power.

## **The Will to Power**

This is the key to escaping the cycle of reincarnation. The self only exists as a projection of the Karmic factors that are around it, and these factors repeat age after age, re-animating consciousness and recreating life as we understand it. At the end of the Kali Yuga all consciousness is dissolved, for there will no longer be physical forms to contain it, only those who have been transformed, those who have developed an immortal and discrete Self will survive. Only those who have broken free from the cycles of eternal re-occurrence will make it pass Ragnarok.

This secret teaching formed one of the inner doctrines of the early esoteric schools. The original Brahmins and Buddhists taught it, but only to initiates of the highest grades. Kendrick in his text on the Druids, states that the Druids also believed in conditional immortality, and taught that only the “warrior aristocracy” could survive death.

Others simply return to the earth, a form of immortality to be sure, but only as a dead body disintegrates into the soil, as nutrients return to the earth, not as a discrete and aware being. In the language of Gurdjieff the average person “dies like a dog”.

In *Thus Spake Zarathustra* Fredrich Nietzsche discusses the struggle to go beyond using evolution as a symbol of this battle. In one memorable passage he states ..

*"I teach you the overman. Man is something that shall be overcome. What have you done to overcome him?"*



**Can Life Prevail**  
**Pentti Linkola**  
**Integral Tradition Publishing**  
**Web:** <http://www.arktos.com>

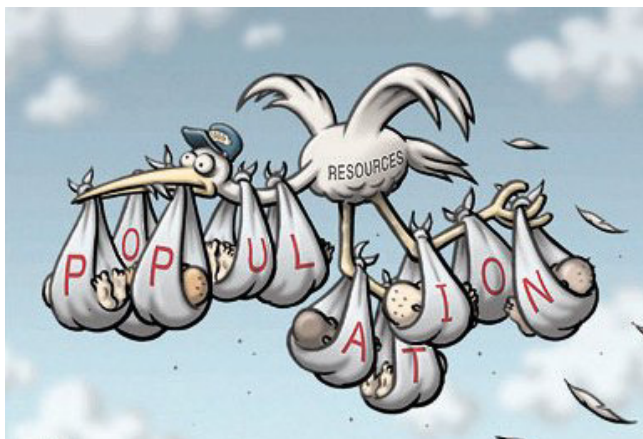
*"What to do, when a ship carrying a hundred passengers suddenly capsizes and there is only one lifeboat? When the lifeboat is full, those who hate life will try to load it with more people and sink the lot. Those who love and respect life will take the ship's axe and sever the extra hands that cling to the sides."*

**Pentti Linkola**

The other day I was looking through the ABC's news service, for those outside Australia, the ABC is our national broadcaster. There was a significant piece headed "Humans are causing the sixth great extinction". It was clear and precise, it explained that United Nation's scientists estimate that the world is losing 200 species every day and that the species count plummeted by a third between 1970 and 2006. A few weeks before I had seen two major programs on overpopulation. One by the very highly respected English naturalist David Attenborough and another by someone I would have least expected it from, Dick Smith. Dick Smith is probably not well known outside Australia but is one of our major entrepreneurs; he has made a vast

amount of money and is considered the embodiment of consumerism and capitalism. Yet his problem discussed that as a species we are currently using a "globe and a half" of world resources and that is without the horrendous population increase that is predicted.

What worried me was that while these messages were clear, precise and scientifically documented, no one was really listening. On the same page at the ABC was an article on the latest Bollywood film, celebrity gossip and a discussion of a new version of Phantom of the Opera opening in Melbourne. It seems to me that Australians like most people in the Western world have confused personal freedom with gross irresponsibility. It is as though we believe that being free in a democratic society means taking no responsibility except for our "own". We believe we have a right to a new SUV, 3D TV and a new computer without any thought of the cost of these goods in terms of the environment or whether we need them at all. Wants seem are confused with needs. I came away from watching these programs angry and infuriated. Governments seem to do little, Kyoto collapsed and while world leaders are meeting in Nagoya, Japan to thrash out a new agreement, Australia's Environment Minister Tony Burke says he won't even be attending.



When I began to read *Can Life Prevail ?* I realized how Linkola's message, while based on the situation in Finland, can equally be applied worldwide. His diagnosis of the state of our current lifestyle with our obsession with technology, lack of contact with nature and inability to see the disaster looking us straight in the face cannot be debated. He has a unique way of writing which combines a down to earth homespun style gained from his many years as a fisherman with an erudite understanding of the natural world. At college he studied botany and



*"All beings so far have created something beyond themselves; and do you want to be the ebb of this great flood and even go back to the beasts rather than overcome man? What is the ape to man? A laughingstock or a painful embarrassment. And man shall be just that for the overman: a laughingstock or a painful embarrassment. You have made your way from worm to man, and much in you is still worm. Once you were apes, and even now, too, man is more ape than any ape."*

*"Whoever is the wisest among you is also a mere conflict and cross between plant and ghost. But do I bid you become ghosts or plants?"*

*"Behold, I teach you the overman!"*

*The overman is the meaning of the earth. Let your will say: the overman shall be the meaning of the earth! I beseech you, my brothers, remain faithful to the earth, and do not believe those who speak to you of otherworldly hopes! Poison-mixers are they, whether they know it or not. Despisers of life are they, decaying and poisoned themselves, of whom the earth is weary: so let them go!"*

***Thus Spoke Zarathustra, Prologue,  
Translated Walter Kaufmann***

Humanity is a species in transition created by the individualisation of the mould or psychic memory. The only hope for humanity exists within the individual overcoming the wave of eternal re-occurrence, and forging a higher Will - a Will to Power. Here we are not talking of a petty will, a brutal desire to violence or warfare; we are talking about forging a Self from the transitory structures of the psyche.

The True Self only exists in potential, it is a spark of opportunity locked within the prison of the mould. Thus the central message of esotericism is to develop an overpowering drive, a will so strong that it breaks beyond the moral and ethical limits of the world around us, and awakens the true Self and fashions a new man (The Homo Novus). The great mystery of the Gnosis is that we must create our own Inner Selves !

The need to go beyond petty forms of morality, to disdain the ways common to the herd may seem to some the most frightening aspect of

this process. However, as we go beyond all the limits of the physical world, a higher ethic is experienced. This higher ethic is a lightning flash of objective awareness; it is a vision of the true orbit of the Self that has been awakened.

The Gnostics saw the world as brutal and destructive, a place where eternal re-occurrence ruled and soul-death was the final result. Man is caught in a cage; this cage is called the "Endura". The Endura is self-perpetuating and the more man surrounds himself with the illusions of his false self and the delusions of the consumer culture, the stronger the illusions become and the further he gets from finding himself.

Beyond all Karmic records and factors exists the potential for man to become more than human but it is not a path for many. Hence reincarnation is conditional and true immortality for the few not the many.

### **Some Conclusions**

When we examine the cycle of eternal re-occurrence and the nature of the Will to Power, we can see how wrong traditional views of reincarnation are. Reincarnation is not some carefully graded developmental process, but an opportunity for us to forge a discrete and individual self. Luckily for us, there is a knowledge, a wisdom, a Gnosis, a knowledge that can awaken us to the falseness of our everyday masks and personas, and assist in the process of breaking free to become what we really are. This transformation is never easy. To go beyond everything that exists in the world around us takes a special awareness, a special perception and that is what being an esotericist is all about.

*Real integration is a complete existential disappearance from this entire nature field, by confluence with another life-spirit, and by the genesis of another existence adapted to this other life-spirit.*

*This is the purpose of the Gnosis !*

**Unmasking,  
J. Van Rijckenborgh,  
1958.**



zoology and his knowledge is quite comprehensive but also influenced by a lifetime of experience in the forests and wilds of Finland. The chapters on forests and animals are moving as well as convincing. Linkola writes personally and gives us an intimate view on what we are doing to the world as well as backing it up with hard facts. This combination of personal stories and well informed evidence is powerful and should be enough to convince the most hardened of skeptic, at least one would hope so.

It is true that many of the solutions that Linkola suggests are controversial, yet are they really so? If the world was threatened by a meteor from space or from a disease which was spreading like wildfire we would immediately take drastic measures to save ourselves and the planet. On a personal level if we were diagnosed with an especially aggressive form of cancer we would immediately undertake chemotherapy, radiation therapy and even surgery to try and survive. Isn't the world in the same situation? Mankind is at the edge of an abyss and if he falls, sadly he doesn't fall alone; he will drag the world's animals, plants and ecosystems with him.

Linkola offers solutions which mean drastic changes in the way we live. The current minor things we do for the environment - banning supermarket plastic bags, recycling and so on are really simply balms for our egos. They achieve little. Personally they remind me of the indulgences you could purchase from the Catholic Church during the Medieval period. You could pay a certain amount towards a given project

and receive a pardon for future sins and transgressions. So often our approach to the environment is like this. We make a small change here and a small change there and think it excuses us from taking any real responsibility for the shocking effect our lifestyle has on the world around us.

It is quite clear that democracy has bred a selfish population which has no appreciation of the true cost of progress and thinks that growth can go on forever. Indeed that is the very foundation of capitalist thinking, wants are unlimited and hence growth, progress and the means to achieve these ends (manufacturing) must continually increase.

Linkola makes it clear that governments must take control and enforce social changes to bring about the desired result. Individuals will not do it themselves; governments must curtail progress and limit manufacturing. It is insane to think we can continue to travel the way we do, we need to confiscate private cars and create means of mass transport. This may sound draconian but what are the alternatives. Just look at what the constantly increasing traffic is doing to the world's animals as well as to air quality.

Overpopulation must be controlled; there is no ifs or buts. We have for too long overemphasized the right of the individual to have children in any circumstances without consideration of the environmental costs. Linkola

makes it clear births must be licensed and immigration must end. In Australia we have a truly insane situation where the government pays baby bonuses to anyone who becomes pregnant regardless of health or education and immigration is constantly increasing. Linkola's analysis is extremely poignant here.



*"A fundamental, devastating error is to set up a political system based on desire. Society and life are been organized on basis of what an in-*

*dividual wants, not on what is good for him or her...Just as only one out of 100,000 has the talent to be an engineer or an acrobat, only a few are those truly capable of managing the matters of a nation or mankind as a whole...In this time and this part of the World we are needlessly hanging on democracy and parliamentary system, even though these are the most mindless and desperate experiments of the mankind...In democratic countries the destruction of nature and sum of ecological disasters has accumulated most...Our only hope lies in strong central government and uncompromising control of the individual citizen."*

**Pentti Linkola**

We need strong leadership. As Plato argued so long ago, some people are born to rule. This concept of aristocracy is not based on some sort of blueblood or royal lineage, but on the concept of Aristos, the Greek word for best. We trust a doctor to look after our health, a dentist to work on our teeth and an engineer to build our bridges; surely qualified and talented leaders are what we need to transform the political environment and indeed, the world. These leaders need to work to re-invent our future in such a way that a new Zeitgeist is created, one which unites science, spirituality and politics with an honest down to earth realism.

We must be rooted to the earth and technology must be limited and brought to conform to this new model. Everyone should have practical skills and we need to return to a model based on village rather than city life, roads should be replanted and forests regrown.

Linkola challenges us on every page. Many of his ideas will confront and even offend. Politically correct they are not, but then isn't political correctness simply another word for censorship or media control ? When a country is at war it does everything it needs to for survival, shouldn't we do the same ? While Linkola's model for a controlled future may not be popular it may just be the only option we have.

I have read a large number of books on the environmental crisis and Can Life Prevail ? is the only environmental book which offers real solutions to a problem which cannot be ignored any longer. Incremental changes, environmental patch-jobs won't work, a total transformation of values is required and anyone reading this book

with a degree of openness and objectivity will realize the significance of its message.

*We still have a chance to be cruel. But if we are not cruel today, all is lost*

**Pentti Linkola**

### Biography

Pentti Linkola was born December 7, 1932 in Helsinki, Finland. At college he became a naturalist, writing his first book at age 23. However, it wasn't until fifteen years later that he became an ecological activist of the most serious kind: those who believe humans must set aside individual desires in order to preserve nature.

A retired naturalist now, Linkola earns a living by fishing from a rowboat and selling his fish to local people from a horse-drawn cart. He avoids modern technology as much as possible and is well-known only in Finland. Throughout most of the industrialized West, his ideas are considered "fascist" and made taboo, thus there are very few examples of his work available outside Finland

### Resources

*Can Life Prevail ?* Has been published in English by Arktos Publishing.

**Web:** <http://www.arktos.com>

#### Pentti Linkola Fansite

**Web:** <http://www.penttilinkola.com/>

#### Pentti Linkola Profile

##### American Nihilist Underground Society

**Web:**

[http://www.anus.com/zine/db/linkola\\_pentti/](http://www.anus.com/zine/db/linkola_pentti/)

#### Human Food

##### Pentti Linkola

**Web:**

<http://www.angelfire.com/zine/thefallofbecause/articles/humanflood.html>

#### Various Essays

**Web:**

[http://www.penttilinkola.com/pentti\\_linkola/ecofascism\\_writings/](http://www.penttilinkola.com/pentti_linkola/ecofascism_writings/)



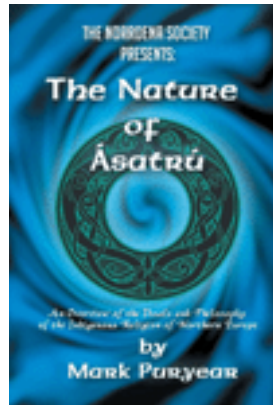
**The Nature of Asatru**  
**Mark Puryear**  
**Norroena Society**

*"Hearts in the past,  
minds on the present,  
eyes on the future"*

*The Nature of Asatru* by Mark Puryear is an excellent introduction to Asatru offering an extensive study covering all aspects of this folkish tradition. The Norroena Society was formed to rebuild the canon of Asatru works, cleaning them of Christian bias and influence hence bringing their true message to those of the Nation of Odin.

In keeping with this goal the Norroena Society has produced some truly high quality works of which this is one. Asatru is the faith of the Aesir, it is an ethnic tradition for anyone of Nordic descent. It is not a racist religion and while it is one that existed during the Viking period it is ridiculous to try and reduce it to a religion of going "aviking and pillaging". There are so many misconceptions about Odinist or Asatru (they are essentially the same thing), many arise from a lack of knowledge, others from prejudice. Anyone reading this work with an open mind will find their misconceptions dispelled.

While the past is of immense significance to those who follow Asatru, it is not a backward looking tradition. It is a faith which is non dogmatic and includes those who have many different interpretations of its tenets. For some the gods are spiritual entities, while for others they are physical beings living in another section of



space. Asatru is flexible and open but based on a strong cultural for without a cultural core a spiritual stagnates.

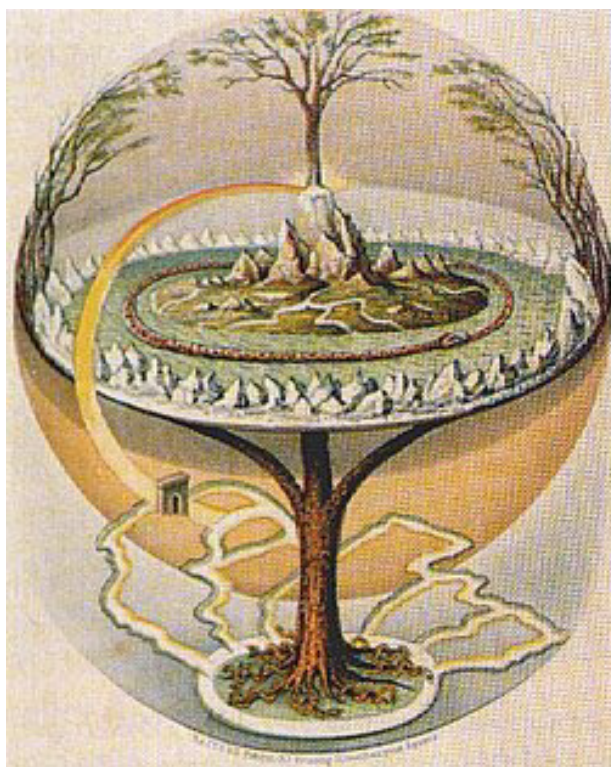
As *The Nature of Asatru* moves forward, we consider the various Gods and Goddesses as well as their clans. We get an erudite exposition on Wyrd and Orlog as well as the nature of "fate". We learn of the Norns and how they personally relate to us. Urd is our gifts, Verdandi, our life and evolution, Skuld, death and its consequences.

This leads into a fascinating discussion on justice and morality, as well as about sacrifice. Animal sacrifice is seen as a natural way of appreciating the meat we eat and sacrifices of food and mead are treasured greatly. A great emphasis is also placed on hospitality, respect and the exchange of gifts.

Asatru morality is based on freedom, independence and honour with a nod to human foibles. Since independence of thought is so valued proselytization is not considered a virtue. A range of ethical principles are discussed as represents via the runes as embodied in the Eddas. These are simplified into nine virtues and nine vices, they are not offer as commandments but ethical guides for fruitful living.

The discussion on Warriorship is illuminating and informative. Too often the Viking raids are considered the epitome of the Norse way of life. They are so often discussed without any reference to the violent Christian campaigns of forced conversions and torture of the Saxon heathens that led to them. While the Norsemen were certainly great warriors and valued the warrior ethos they were not violent madman. Within the traditions of Asatru there are many paths to the afterlife and the warrior trek to Valhalla is only one.





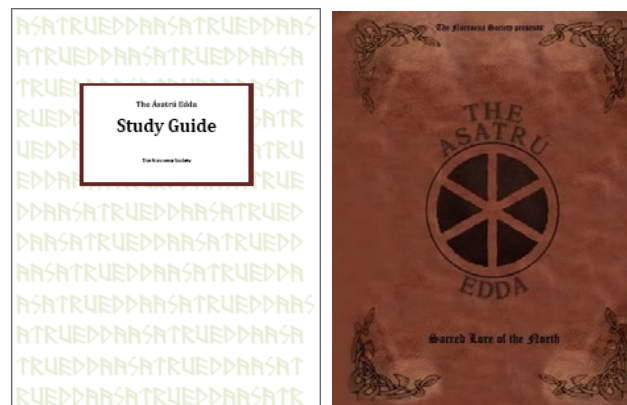
As Puryear reminds us, it should not be forgotten that Asatru is a nature religion with a belief in the sacredness of the earth. Christianity taught the separation of man and nature and brought with it an exploitation of nature. Science on the other hand brought a cold and detached vision. Asatru welcome science but has a reverence for nature including a vision of Odal, ancestral lands and the Gard or sacred enclosure.

The most controversial aspect of Odinism or Asatru is the concept of folk. As the author reminds us the politically correct modern world is one of reverse discrimination. It is fine to be proud of one's race and heritage as long as it isn't white. Asatru is a proud folk religion which is without hate and based on mutual respect with others traditions and those of other races and different heritage backgrounds.

This comprehensive texts then ventures into the roots of modern Asatru discussing Alexander Rudd Mills and Alse Christensen. An intriguing discussion is on varying modern ways of interpreting the tradition including spiritualism, the Archetypes of Carl Jung and various others.

The appendix includes a translation of the Havamal and an essay on the role of women in Asatru. There is a catalogue of terms and a list of sources.

The Norroena Society website also includes an excellent library of articles and free reference materials. There is a newsletter and other resources as well including the first volumes in the free Norroena society online library. I recommend you visit and have a good look around.



### **The Asatru Edda: Sacred Lore of the North The Asatru Edda Study Guide The Norroena Society 2009**

The term Edda means great grandmother and it represents the literary and spiritual inheritance of the Nation of Odin. The Edda includes works of great significance, local stories and tales and, sadly, Christian accretions and distortions. While this work survived at the hands of Christian scribes, it was assigned to human royalty, Odin and the gods being reduced to supposed human figures which had been exalted by tradition. 19th century scholars such as Jacob Grim (*Teutonic Mythology*) and Victor Rydberg (*Researches Into Germanic Mythology* and *Our Fathers Godsaga*) collected and reformulated the tales and myths the best they could and this work uses their works as its foundation. It was only some time later than Alexander Rudd Mills and Else Christensen returned the gods to their rightful place and Odinism was restored as a true ethnic spiritual movement. Hence the need arose to restore the Edda to a more pristine form with Christian additions, corruptions and distortions.

This is a work that has taken some ten years of hard work and research. It is not a bible and is non-dogmatic, designed to educate, inspire and exalt. Christian distortions have been removed and the text allowed to speak for itself.





There is no unnecessary commentary though end notes explain the reasons for the many changes made to the text to remove Christian accretions and corruptions. Since it is believed old Norse was the original sacred language of the Eddas religious terms have been presented in Old Norse and while this makes using this work a more disciplined task it is worth the effort. This is one of the most significant editions of the Eddas currently available and while some of the changes may seem controversial it restores the heathen spirit to this great work.

A comprehensive glossary of terms is included to help overcome the shock of all these Old Norse terms !

While we may never have a perfect version of the Eddas which existed before Christianity this is truly an excellent way forward. It is comprehensive and extensive, informative and inspiring. There is so much of beauty and heathen majesty in this text.

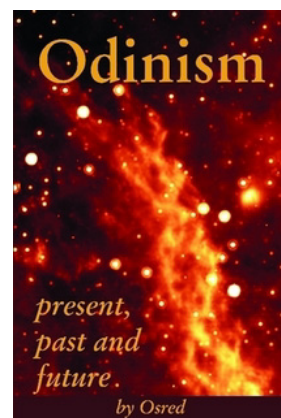
A comprehensive study guide is also available which includes a vocabulary guide, decoding the Kennings and study questions and answers which cover all the major themes and concepts of the Asatru Edda.

### Odinism, Past Present and Future Osred

Sometimes you come across a book which really captures the essence of its subject, that really communicates a vision of the world in a way that stands out from most others. *Odinism, Past Present and Future* is such a book, rather than focusing on the “theological” aspects of Odinism, myths, legends or blots and practises, Osred gives us an overview of Odinism as a truly living spiritual tradition. A tradition which is in the blood of Northern people and those descendants who have some link to them. In this period of new ageism, the significance of the biological foundations of Odinism and its Traditional values should not be overlooked. Odinism was a living Tradition, it was a way of life rather than a faith and while the Eddas are excellent examples of its wisdom, they cannot be considered as its Bible. Odinism was never really destroyed by Christianity with myriad aspects of the heathen way absorbed into it. Indeed it would fair to say that neither Christianity as a Middle Eastern and Roman syncretic religion nor Odinism really survived intact, they became a sort of dual faith. Most festivals were adapted into Christian celebrations such as Ostara becoming easter and Yule becoming Christmas.

One of the more significant aspects of Odinism was ancestor worship. But who are our ancestors ? Osred offers a rollercoaster journey through our history with a near encyclopaedic knowledge of the cultural, heritage and spiritual aspects of the Odinst tradition. Osred looks at the prehistoric origins of the Indo Europeans and specifically examines three Indo European tribes lost to history. The Tocharians who converted to Buddhism, the Kafirs who converted to Islam and the Visigoths who converted to Christianity.

We need a bigger picture of the “nations of Odin” and bring the heathen message back to the diverse members of the Indo European family. Osred considers in some detail the nature of myth, the gods, Odin and the worlds of Yggdrasil. He considered Odin as the god of







**Tyr**

inspiration and excitement not necessarily all powerful but the lord of Order and most significant in his quest for gnosis (spiritual knowledge).

Osred examines the simplicity of the Christian creationist view in juxtaposition to the Germanic concept of evolution. In the Germanic tradition Rig breeds up mankind through various stages akin to Darwin's model of evolution except with an inherent meaning and purpose. These stages are also reflected in the various classes of humanity such as thralls, farmers and aristocrats. These are also found in Dumezil's Tripartite theory. Humanity, however, will be surpassed by the evolution of a new species which is found in the works of Fredrich Nietzsche who Osred returns to later in the book.

While it is difficult to reconstruct the heathen way since much of the knowledge we have comes via Christian sources, we can come to understand many unique beliefs they had. The anatomy of the human being has many factors including the breath, the fetch or double, personal power or even guardian spirit, destiny and the ancestry.

The Odinist did not believe in lineal history but in a cyclic view of time, he had no fear of death, indeed death in battle was a great honour. But it is not just warriors who go to Valhalla, poets and intellectuals were cremated and also gained entry and various texts suggest a strong Indo European belief in reincarnation.

We must accept that Christianity and Heathenism are in no way compatible. Christianity is based on faith and reliance on the other i.e. Church and God. The Heathen is self reliant and treasures enquiry, intelligence and science. While Christianity demeans humanity and sees man as sinful demanding submission, the Heathen way is that of honour and respect. The Church is filled to the brim with misogyny while the Indo European traditions are based squarely on sexual equality.

Odinism is not evangelistic and encourages tolerance, coming from a polytheistic foundation. Christianity is intolerant, violent and filled with missionary zeal. There are so many possible examples; the most horrid is that of Hypatia, the Alexandrian scientist who whipped up by Christian denunciations was attacked by a mob who cut off her flesh with sharp oyster shells.

The persecution of Heathens by Christians is not well known and Osred documents it in graphic and quite horrifying detail. It seems that every story of the Vikings begins with the tale of Iona and its attack. Yet this story cannot be seen in isolation, it is far more revealing when we come to understand these attacks in the larger context of the Christian attacks against Heathens throughout the continent.

Soon what began as revenge ended in settlement, we also come to understand the various forms of conversion including the story of Iceland. Osred offers quite an insightful overview of history but from an informed heathen angle.

Even after supposed conversion Odinist survives in the customs and festivals of the Church, even within its very architecture. This strange period of dual faith was conflicted over so many issues so as the role of Women but sometimes the heathen way won out, if only for a while. For example Courtly love was clearly a heathen form of respect for the feminine while arose in the belly of Christianity.



**Alexander Rudd Mills**

A further unusual survival was in architecture, Chartes cathedral and so many other buildings are marked with sacred geometry and with gargoyles and grotesques showing a clear heathen influence.

While there were many attempts to reconcile pagan and Christian philosophy especially in regards to Platonism, ultimately the dual faith period starts to wane and persecutions of heretics of all shades begins with a vengeance.

There are many proto Odinists who were influenced by heathen ideas. Osred looks at a number of surprising individuals. Thomas Jefferson who while a sort of Deist clearly had a deep understanding of heritage and culture and was deeply studied in Anglo Saxon paganism and law.

Algernon Swinburne, the poet who shocked his staid readers with a pagan view. James Augustus Henry Murray (1837-1915) a proto Odinist scholar and thinker dual faith who while some sort of Christian was open to what we would see

as psychic experiences and heathen ways and Richard Wagner, musician, mystic and an odinist of sorts.

An intriguing example is the Australian 1920s Heroic Vitalist movement which included such figures as Norman Lindsay and Rayner Hoff. This movement had a clearly identified pagan emphasis which expressed itself in art and culture with both Lindsay's and Hoff's works still celebrated today

While these proto Odinists are of significance, they did not take the next step, there are many pioneers who did.

Alexander Rud Mills and Evelyn Price were true Australian Odinist pioneers who formed a Odinist fellowship and even had a Church which had around 120 members. Persecuted during WWII their beliefs survived intact while their membership drifted away. At the same time they inspired Else Christensen the folk mother who formed the Odinist Fellowship in America and edited the *Odinist* for many, many years.

As Osred notes the older forms of Odinism suffered from a lack of source materials and academic resources, today we have a wealth of material and can forge a new vibrant Odinism for the times. A Rational, active, contemporary, socially relevant tradition which is emotionally and spiritually meaningful.

In conjunction with this we need to look carefully at our values, Nietzsche is a good place to start. We must also consider genetics and science as means to ensure the physical survival of the Nation of Odin in conjunction with a living spiritual tradition.

This is truly a must read book for every heathen. Osred co-ordinates the *Odinic Rite of Australia*, and also publishes *Renewal*, an excellent newsletter with articles and news of Odinist interest.

#### **Websites:**

**Web:** <http://www.lulu.com/product/paperback/odinism-present-past-and-future/13627059>

**Web:** <http://odinicriteofaustralia.wordpress.com/>

**The Whisperings of  
Odin**  
**Galina Krasskova**  
**Asphodel Press**

The Whisperings of Odin has quite a different approach to what we could define as Asatru, Odinism or Northern Paganism. While there are lots of works on blots, sumbels and rites, Krasskova approaches Odin through a devotional path. An interior practise which seems greatly needed in a community which while well trained in ritual is still coming to grips with ecstatic and devotional ways



The basis of this work is a regular practice of structured devotion work with the express aim of bringing a mystical touch to the path of Odin. Certainly Krasskova encourages us to exercise the mind and use the rites and rituals, but reminds us not to forget the deep and intense power of the emotions when harnessed in personal devotional practise.

The book opens with a superb poetic section called the Whisperings of Odin and poems continue throughout the work. Odin is the breathgiver, the speaker of the Runes and is as close as our breath. Odin is also a hungry god, one who desires wisdom, a God of fury and healing. He is cunning, excels in battle and is often implacable. He is a complex God to whom devotion can bring us closer.

The next section of the book is a range of practical yet very creative meditations and practises. It opens with the old folk practise of the ritual bath, now used by the modern heathen to encourage mindfulness. There is then a look at how to create a personal devotional altar and use feasting as a devotional tool.

The Valknot centring meditation is a powerful experience, adapting the model of the Chakras to bring us true spiritual wholeness.

Building on the idea of the personal devotional altar, Krasskova guides us through making an

*I sat beneath the burning tree  
And the wind whispered  
Songs of anguish,  
Breaking  
Bowing  
Till bloodied lips the earth embraced  
Consumed in fire  
From fire born  
Within to without  
Heart plunged into the fires of God  
No bonds need hold me  
Though my spirit shrieks aloud  
From the searing kiss of  
that scorching love.  
Let my flesh be burned  
By Love  
Beneath the Tree  
Where Love sacrificed itself  
for me.*

Odinic reliquary.

The next chapter explores writing as a tool to become a Fulltrui, a heart friend of Odin. Krasskova explores journaling, letter writing and writing our own prayers. In the next chapter she follows up and explores ritual anointing with dedicated Odinic oil.

The work ends with two very interesting chapters, one on using Yggdrasil as the basic for pathworking and how to make your own runes.

The Appendices includes recipes and suggested reading.

This is a fascinating work, immensely personal and unusual. It explores the path to Odin in a way I have not seen before but one that is certainly effective. Using just of the suggestions in this book I found myself experiencing Odin in a very different, more direct and more personal manner. While Odin is always the warrior, the dark one and the seeker of the Runes, I think we forget the value of a close relationship with him and becoming his Fulltrui or heart friend. In this regards The Whisperings of Odin offers us the first steps to this often forgotten aspect of the Path to Odin.

**Web:** <http://www.asphodelpress.com/>

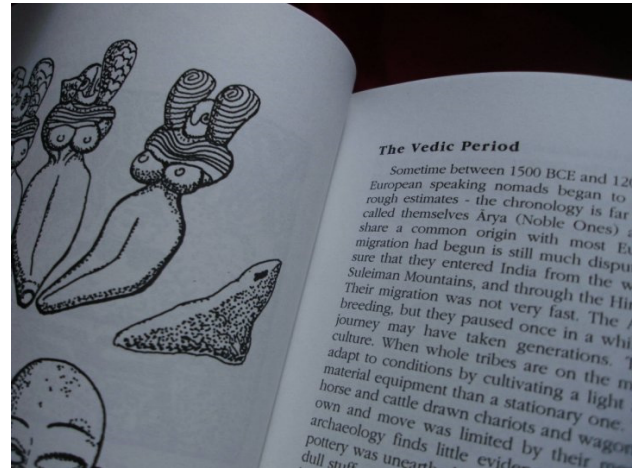
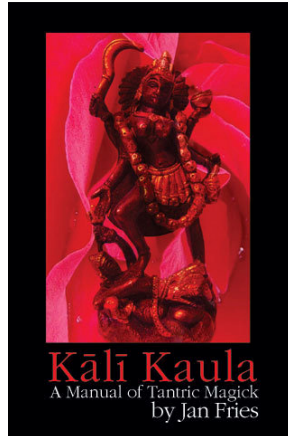


**Kali Kaula**  
**A Manual of Tantric**  
**Magick**  
**Jan Fries**  
**Avalonia Books**  
[avaloniabooks.co.uk](http://avaloniabooks.co.uk)  
**(Hardback and paper-**  
**back available)**

Kali Kaula is a practical exploration of that strange world which is Tantra. Jan Fries takes a critical but informed approach ignored the inanities which are presented by the new age and offering an extremely erudite and comprehensive of the tradition as well as an excellent outline of its practises.

Fries acknowledges that there are many forms of Tantra which includes Hindu, Buddhist and Taoist traditions, but focuses on Kula, Kaula and Krama schools. Opening with a concise yet extensive history of Hinduism the book then moves into the unique characteristics of Tantra. Explaining how Tantra is expressed in a twilight language using many levels of symbolism we come to appreciate the true richness and diversity of the many ways of Tantra. As an example we are offered a comprehensive deciphering of Shiva and Shakti and the various layers of meaning in the Lingam and Yoni.

While acknowledging the use of sexuality within the Tantric tradition, solid coverage is also given to the wide range of other practises which are just as significant. These techniques range from mantra to the use of the heart as a nexus between cognition and form, the use of the body, breath, mantra, Kundalini and lots more. This is



highly significant as so often people reduce Tantra to sex and naught else and ignore the mountains of other practises which are part and parcel of this unique path.

Fries explores the many different sects and schools of Tantra including the significant roles Indian goddess traditions have played in the empowerment of women on the spiritual path. This is especially significant with the elegance and terror evoked by the goddess Kali. We are also asked to consider the role of the Guru and the many saints, ascetics and mystics of the Tantric tradition.

This is a book that needs to be carefully and meticulously studied from its outline of Indian history through Sumerian influence, Aryan invasions debates to the caste system to a detailed discussion of the influence of Chinese Alchemy and Taoism on Hindu and Buddhist Tantra. Practises techniques are extensively covered from the power of Mantra and the use of the body and the esoteric use of sex in Tantra. This is a comprehensive work from someone who clearly has an encyclopaedic knowledge of many esoteric traditions and hence is able to make insightful and meaningful comparisons while not ending in syncretism or reducing the focus of the work. There are lots of books on Tantra on the market today, most are new age or worse marriage intimacy manuals marketing as something deeper. This is truly the "real deal" and brings together research which would otherwise require you to read hundreds of books. There is not a redundant word or useless phrase in this work, it is carefully and thoughtfully written.

You can expect to study rather than read this volume, but you will be rewarded.



## Alternatives to involuntary Death

Timothy Leary

Ronin Publishing

(Print and Ebook available)

Web: <http://www.roninpub.com/>

Death is the ultimate taboo. We are happy to discuss sex, our private relationships, politics and social issues but when the subject of death is brought up friends and family go quiet, it is also a good way to bring an active dinner party to an immediate end, it is a true conversation killer.

Leary, celebrated sixties counter culture figure, father of psychedelics and exponent of cyber-culture, gives us a different perspective on this significant subject. He explains how a society which is based on collectivism and a fear of individualism uses the fear of death as a means of control. In our modern world religion certainly plays its part; if you do not behave in this way or that and donate and support their "pyramid insurance" scheme, you will not make it to a specific afterlife location. Worse, you may even end up in a place of eternal punishment. These models of control are based on removing the right of an individual to make decisions about the use of their own mind and body. These battlegrounds tend to be found in such arenas as cognitive liberty (i.e. the use of drugs), sex and death.



In this fascinating work, edited by Beverly Potter and published by Ronin Publishing, Leary argues for taking active control of our own personal death process. The book is nicely published, well-illustrated and packed with pithy and significant quotes from a variety of authors.

Leary states by discussing the way in which we are disempowered by religion and not allowed to control our own death and then discusses ways in which we can gain control through a variety of means. Leary is not only a humanist but someone who believes in an open exploration of any subject. According-

ly he takes a scientific approach to the subject but offers a wide range of alternatives.

Since science has not, as yet, developed the means to extend life indefinitely some of the solutions offered include: Life extension diets and drugs, life extending lifestyle changes, cryonic suspension, mummification and various others. He also discusses options currently at the edge of modern science including uploading our memories to a computer network, into a cyborg or having ourselves cloned.

Leary also discusses pre-death preparation, preparing our own funeral, recording life stories and the use of various techniques to stimulate the death transition.

There is also an interesting section on Andy Warhol and his choice of cryonic suspension. There are various methods including whole body or just suspending the head.

This is an excellent volume which takes a proactive approach to death. While modern man has taken control of many aspects of his life, it seems death is the final frontier and Leary, once again, had admirably led the way.

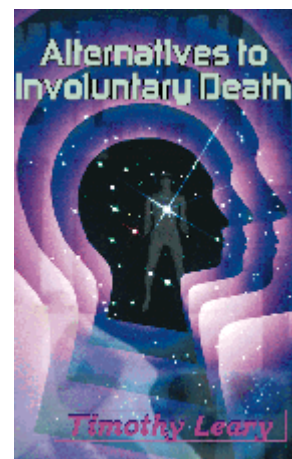
## Timothy Leary: The Fugitive Philosopher

Compiled by Beverly A Potter

Ronin Publishing 2010

Web: <http://www.roninpub.com/>

Timothy Leary (1920 – 1996) was a psychological, philosopher, social reformer, revolutionary and author. His life was certainly one of great achievement and great intrigue. Timothy Leary: The Fugitive Philosopher mixes together a biography with aspects of his research and discoveries. While Leary could certainly be considered the father of the modern psychedelic movement, his work should not be reduced to this alone. Leary explored all aspects of consciousness expansion and developed many significant theories for understanding how the mind works such as the 24 neural circuits.





Chapters offering Leary's biography are interspersed with pithy quotes, excerpts from his works and expositions of his various ideas. Leary believed that there were always "out castes" who were selected by the gene pool to have neural circuits which would create the future.

Leary's biography continues with an examination of his youth and reflections on how political institutions and the military manipulated the psychological profiles and tests he had created. Leary's interpersonal diagnosis was very well received but those in power became annoyed when he used it to teach people how to treat themselves.

Leary suggested three ways that change occurs:

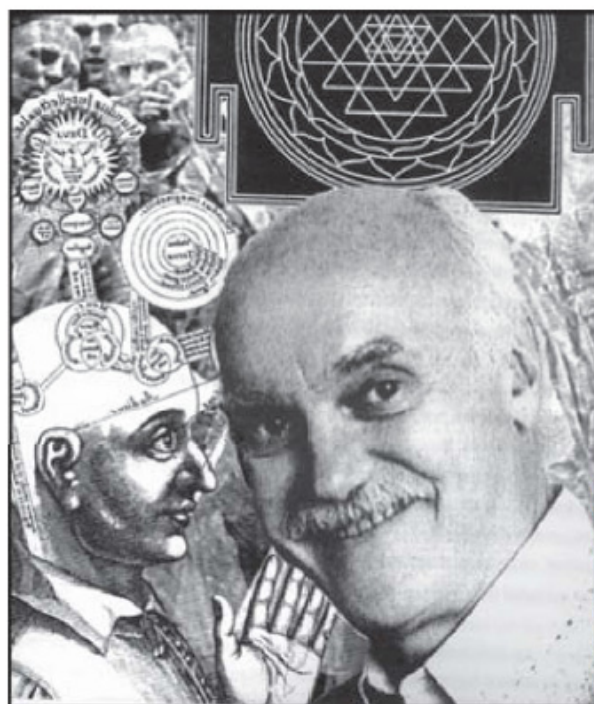
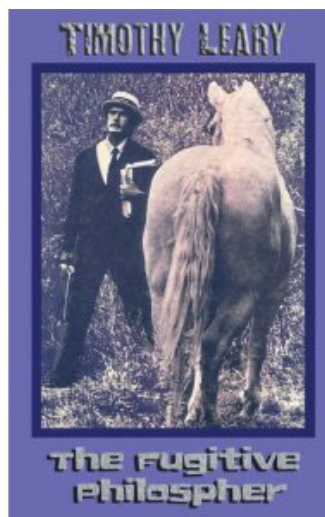
**Mutation:** a species getting smarter.

**Metamorphosis:** individuals getting more intelligent.

**Migration:** to find new space to live out your new capacity.

At Harvard Leary explored game theory and suggested students apply what they learn in practical ways such as actually working directly with alcoholics. While this was considered radical nothing prepared his students for Leary's psychedelic discovery. Leary realized that it was possible to break free from the games that rule life with substances such as LSD and psilocybin. These substances all increased intelligence.

As Leary used these substances with prisoners and



divinity students the powers that he became very uncomfortable. It is one thing to explore drugs as a doctor within a controlled setting, it is another to set people free ! As Leary turned on everyone from Joseph Rhine, a well-respected parapsychologist to beat poet Allen Ginsburg.

After no university wanted his type of research, he founded the wild experiment that was Millbrook. Leary disagreed with Aldous Huxley's more cautious approach and took a more libertarian approach of cognitive freedom for all ! He argued for the fifth freedom, that of the right to manage your own nervous system. At the same time he did suggest we take into account "set and setting" and be properly prepared for the use of psychedelics in a sacred manner.

This approach antagonized the status quo and he had legal battles galore, a prison term, an escape and time in Algeria and Switzerland and a return to prison. It was certainly a high adventure with much intrigue. Leary's life is a fascinating one, fuelled by a willingness to take risks in the quest for a truly free mind.

*Timothy Leary: The Fugitive Philosopher* offers an excellent biography interspersed with quotes, excerpts and enough tasty samples of his ideas that you will surely want more.



## Roman Art

Paul Zanker

J. Paul Getty Museum (2010)

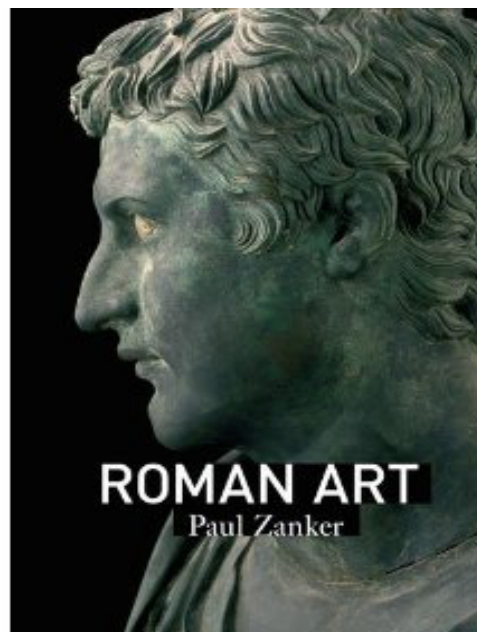
In Books (Australia)

Web: <http://www.inbooks.com.au>

The man who has been tutored up to this point in matters of love, viewing beautiful things in proper sequence and correctly, approaching now the end of the matters of love, will suddenly behold in vision a beauty wondrous in nature. (Symposium 210e)

Beauty is central to traditional form of philosophy, in the traditions of Platonism, love (which includes eroticism) was intricately related to beauty and to the Divine. Indeed it could be argued that for Plato Truth is beauty and that a vision of beauty whether through love or art can open the mind to something greater than itself. This interpretation of beauty was an integral aspects of traditional Western thought right through to the Middle Ages and is still held by many today. Beauty is seen as a constitutive element of the cosmos associated with order, harmony, and mathematics. This traditional view of beauty is expressed in both Greek and Roman art.

Sadly, of course, modern philosophy moved away from Platonism and hence shifted the study of beauty into the sphere of human perception. Alexander Gottlieb Baumgarten (1714-1762) coined the term "aesthetics" and soon this became an independent discipline which was based on the constantly changing views of what was trendy and in. It disconnected beauty from divinity, ethics and the various harmonics which were related to the perfect presentation of form.



In this beautiful book which has 60 colour and 60 black and white illustrations Paul Zanker, professor of the history of ancient art at the Scuole Normale Superiore in Pisa, Italy, explores the largely ignored continuity between Greek and Roman Art.

While traditional studies of Roman art have identified an indigenous style distinct from Greek art this meant the neglect of a large body of Roman work which shows not only a continuity of style from the Greek but a creative reuse and recycling of Greek art.

This is a new and fresh assessment of Roman art exploring the way that it transmitted certain ideas and values into late Republican Rome and the Empire. This focus on the function of Roman art offers many new and interesting insights.

Zanker's analysis begins at the point at which the characteristic features of Roman art started to emerge. As the Romans were exposed to Hellenistic culture due to their conquest in third century B.C.E Greek values, forms and styles were absorbed into the Roman culture. Roman society was totally transformed and this is reflected in the function, value and style of its art.

This is a superb volume which is nicely illustrated and well presented while offering an insightful view of Roman Art.

**Between Spaces  
Selected Rituals and Essays from the  
Archives of  
Templum Nigri Solis**

I know they say you shouldn't judge a book by its cover but I grew up in the days of beautifully presented occult and esoteric books with strange art and attention grabbing content and *Between Spaces* immediately seduced me. It is beautifully presented, a limited edition and has unique photography as well as startling black and white art pieces.

I have been interested in Chaos Magick since its very beginning; I have read the majority of texts and am well grounded in Golden Dawn, Thelema, Tibetan Buddhism, Tantra, in both theory and practise. I mention this not to brag, but to praise. *Between Spaces*, in my mind, is one of the best books on the subject for many years and I have seen a lot of them. So many modern texts on magick seem filled with waffle and are padded with extraneous content. *Between Spaces* is condensed sorcery, every page has something to say, every article is significant. There is no doubt that the authors are a group of practising magicians not just theoreticians or worse dilettantes. There is so much practical and down to earth advice in this book that it could replace a hundred pulp guides on magick as currently found on the market. Rather than babbling about magick, they challenge us to practise it. They remind us that the magician is a rebel, outlaw and an "outsider" and it is time we accept this and start to live accordingly. Magick is not a game for the bourgeois or just played out in a private ritual space, it should be a way of life.

One of the more significant messages of *Between Spaces* is that science and magic are not in conflict, they are simply incomplete. Science simply refuses to see the evidence of parapsychology while magic, too often, has ignored the latest developments in science. Other significant discussions include a succinct introduction to Chaos Magick and an insightful discussion on the nature of the "gods" which offers both a pragmatic yet practical understanding of their role in magick. This discussion of "gods and demons" is linked to an exposition of the self in occultism and psychology.

*Between Spaces* balances theoretical papers

with lots of advice and practical workings. These can be adapted and used as required by individuals or groups. The rites are poetic, challenging, powerful and transformational, but only if adapted into individual practise and used. Repeating rituals blindly simply turns the mind into a cage, you need to create your own sorcery, that is the essence of Chaos Magick. Some of the rites are suited for beginners, while others are more advanced and hence caution is advised, work at your own pace and you will be rewarded. The Invocation of the Chaos Current is a great place to start.

*Between Spaces* is a rare gem of a magical book and I most highly recommend it.

**Web:** <http://between-spaces.com>



**The Complete Magick Curriculum of the  
Secret Order G.B.G**

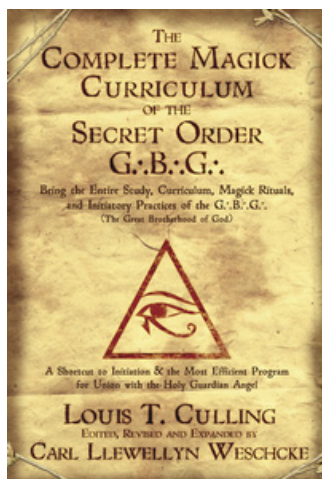
**Louis Culling**

**Edited, Revised and Expanded by Carl  
Weschcke  
Llewellyn 2010**

C.F. Russell (Fratr Genesthai) the founder of the G.B.G was a magician and a maverick. Initiated into Aleister Crowley's O.T.O he saw the system as being convoluted and complex and worked to simplify Thelema and Magick into a much more workable structure. While this certainly did not do much to endear him to "The Great Beast" it brought Thelema to a much wider audience. There is much debate about the relationship between the GBG and Crowley, whatever the various stories tell, the G.B.G brought Thelema, the Book of the Law and Magick to far more people than the more traditional order structure Crowley was using at the time. Indeed it has been suggested many thousands of members joined the order and replied to adverts which offered a "shortcut to initiation". Louis Culling joined the order in 1932, the order ceased functioning in 1936 and closed totally in 1938.

The Complete Magickal Curriculum of the

G.B.G. was first published by Llewellyn in 1969 and has remained a significant hard to find title ever since. This edition brings together the complete study course, rites and practises of the Order updated by Carl Weschcke. Weschcke helps explain some of the more complex concepts, offers commentaries and notes and helps mould the work into a form which can be more easily worked in the modern age. He has respected the spirit of the original work but made it more accessible.



The Great Brotherhood of God did a lot of interesting things with Thelema and Magick. It took a system which was extraordinarily complex, expressed through a sequence of semi masonic grades and which has spread over a vast number of works and compressed it into a simple series of lessons. Sex Magick was expressed in easy to understand language rather than hidden under the mask of symbolism and techniques were clear and easy to follow. This was certainly a radical approach in the 30's. The approach of the GBG was to strip back a lot of the packaging used in magical orders such as the Golden Dawn and offer a form of magick can be more readily practised by anyone seeking to enter the spiritual path.

The structure of the G.B.G. sifted through the mountains of ceremonial magical materials and focused on a series of practises which would guarantee a student results if they worked and practised hard. Remember this is a practical magickal order, not an armchair lodge for debate and discussions. The techniques in the curriculum include dream recall, functioning in the borderland, find one's true magickal identity, the retirement ritual, the Invocation of Thoth, divination, Imprinting the I Ching, The three degrees of sex (a superb summary of sex magickal practise into a workable set of degrees). The Invocation of human quality, the rite of transubstantiation, conversations with a God, magical offspring and lunar trances.

This is quite a curriculum and the commentaries

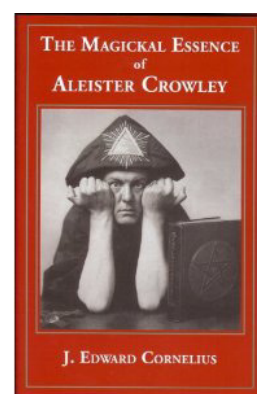
at the end of each chapter really they would be magician work through the materials and apply them. Each chapter also includes study and discussion points which helps define key concepts and ideas presented in the chapter and would be excellent subjects to discuss in any small group working the G.B.G. system. The emphasis is on practise not on theory. The GBG worked via a chain system with training given via your immediate superior in the Order.

The magick taught had many unusual elements including the ritual use of the I Ching, many elements seem to be strongly Taoist oriented including Dianism which is the use of sex without orgasm to bring about a trance state. The Qadosh grade emphasized sex magick coupled with the magickal imagination using the work of Ida C. (Ida Craddock Heavenly Bridegrooms as a key text).

Another unusual rite is the conversations with a totem using an animal image. The emphasis throughout the training magickal, psychological and sexual is to have a streamlined form of theurgy focused on knowledge and conversation and later Union with your True Self or Holy Guardian Angel. Further advanced studies included Lunar trances.

Appendixes to the volume include a section on the tree of life Kabbalah, I Ching correspondences and postures, gestures and movements.

### **Magickal essence of Aleister Crowley J. Edward Cornelius Self Published Distributed by Weiser Antiquarian**



This is an unusual volume, privately published in only 777 copies, distributed by Weiser Antiquarian Books. It focuses on what the author sees as the essence of Thelema as revealed by Aleister Crowley. Many of his interpretations are unusual even idiosyncratic and Cornelius is certainly not "backwards in coming forwards" with his opinions. At the same time this brings a breath of fresh air into the study of Thelema, offering a new take on





many significant concepts.

Cornelius introduces us to Liber AL The Book of the Law and explains the cycle of Aeons in astrological terms. He outlines the essential key of the 93 current and the nature of Thelema and Agape. He then launches into the most significant aspect of his work which focuses on the nature of the Holy Guardian Angel. In Crowley's work, and indeed in the work of the Golden Dawn, it is never easy to tell whether the HGA is our own higher self or whether it is something separate to us such as a guardian spirit. Cornelius argues that according to tradition the HGA is the Augoeides or Daimon and since the central dictum of magick is that of Hermes "As Above, So Below" that there are actually two forms of the HGA. A form which exists separate to our own consciousness and our own higher self. He argues that this confusion continued through Crowley's writings until Magick without Tears when he seems to differentiate between the self and the HGA.

Cornelius continues his history of the concept of the HGA and its changing theological and esoteric meaning. He explains how the church transformed the Daimon into the demon in its attempt to wrest control of the HGA as Logos and place Christ as a mediator owned by the Church central to its theology.

The work continues examining practical aspects of the HGA in terms of the Magick of Abramelin, exploring the three stages of the ritual process and examining the knowledge required to work the system. Indeed Cornelius offers one of the most comprehensive examinations of the concept of the HGA and Abramelin magick available on the market. He also discusses this form of magick in relation to Thelema and the Book of the Law considering various formulae such as 418 The Great Work, ON, Babalon, Nun and so on. These Kabbalistic explorations are complex and certainly thought provoking.

This is a challenging work which give the esotericist much food for thought. It not only covers some of the major themes within Thelema and modern magick but offers some controversial thoughts on astrology and the Aeons which will certainly engender debate. This is a nicely presented hardback and certainly worth having in any occultists library

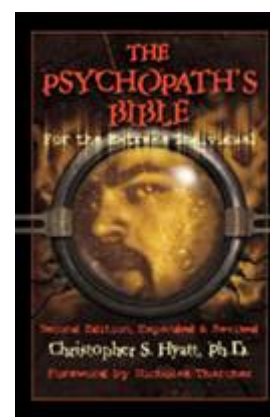
### **The Psychopaths Bible** **Christopher Hyatt** **New Falcon Press**

*In the most of the world, psychopaths have gotten a bad rap. That, of course, is quite understandable since almost all of the world's religious and social philosophies*

*have little use for the individual except as a tool to be placed in service to their notion of something else: 'God,' or the 'collective,' or the 'higher good' or some other equally undefinable term. Only rarely, such as in Zen; in Ayn Rand's philosophy of Objectivism; in some aspects of Tibetan Buddhism and Hinduism; and in some schools of Existentialism, is the individual considered primal. Here, finally, is a book which celebrates, encourages and educates the best part of ourselves.*

### **Christopher Hyatt in The Psychopath's Bible**

Christopher was a true "maverick", while trained in psychology, psychotherapy and related fields he is best known for his creation of the "Extreme Individual institute". Hyatt's approach to life was idiosyncratic and eccentric melding

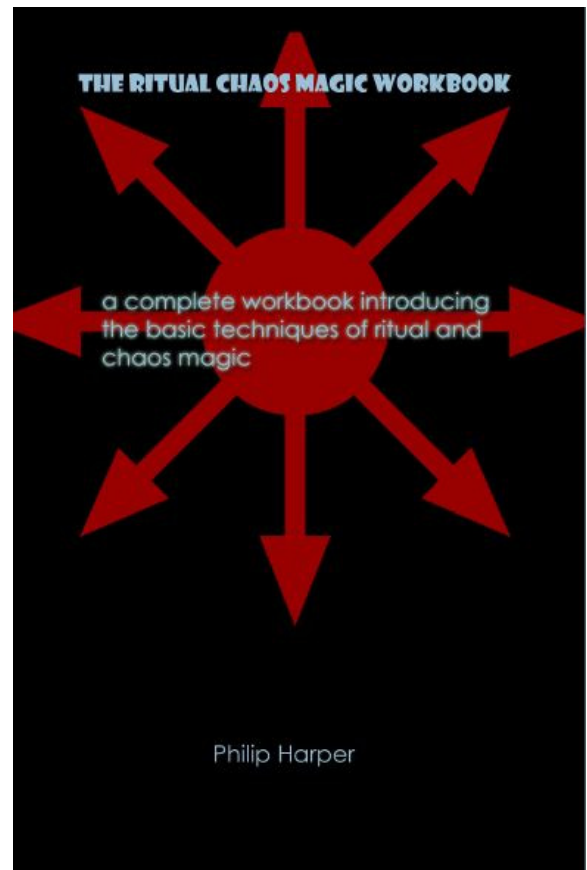




psychology, occultism and a radical sense of narcissism. While most other religious, philosophical and psychological system advocated collectivism and submitting to the will of the populace for the better of mankind Hyatt argued for true, untrammelled individualism.

In *The Psychopath's Bible* Hyatt offers a convincing argument for the truly self-centred life. It is a book that certainly bites; it avoids pleasant-ries and shows life as it is truly is, many will find it confronting and even offensive. In many ways this was Hyatt's goal, even the choice of the title was to warn off the wary and only attract those who are outsiders and understand what he is on about. The book itself is a mixture of scathing social commentary, homespun wisdom and practical advice on how to live as a true individual (or Toxick Magician as Hyatt likes to use the term) within a culture based on bland conformity. Hyatt gives all sorts of advice on how to take advantage of a world where stupidity abounds but also clearly warns of the dangers of taking total responsibility for ourselves; something most people will never do.

There is also a very practical guide to books, films and resources which will put you in the right frame of mind to take on the world. Hyatt's view of the world may not be palatable to many, but the fact is we are all somewhere on the food chain and have to decide whether to eat or be eaten. A fascinating and challenging read.

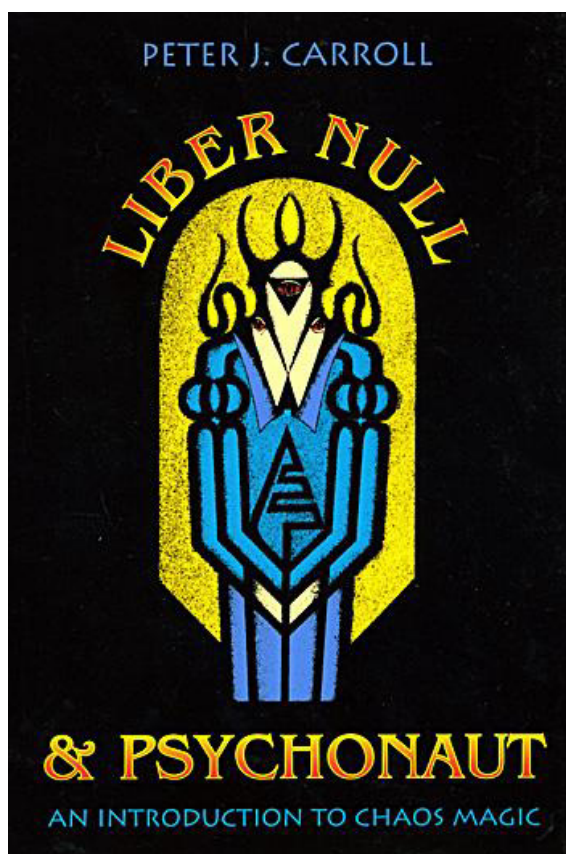


**The Ritual Chaos Magic Workbook**  
**Phillip Harper**  
**Lulu.com**

The *Ritual Chaos Magic Workbook* is a no non-sense guide to chaos magic and indeed to magic in general. It avoids unnecessary commentary and obfuscation and focuses on the practice. It opens with the obvious what is magic? Magic is the art and science of bringing about changes in conformity with will. (as per the dictum of Aleister Crowley).

The key terms are science, art and will with science represented the left hemisphere of the brain, art the right. The fourth element is control. Of course there are different explanations of how magic works including the spiritual, the energetic and the psychological.

These differing explanations can be applied across the board to the various magical systems including the Hermetic, Golden Dawn, Thelemic and Chaos Magic itself. Each of these is introduced in a brief personal matter with primary chaos magic texts discussed including *Liber Null*, *Psychonaut* and various others. The differences between "old world" magic and cha-

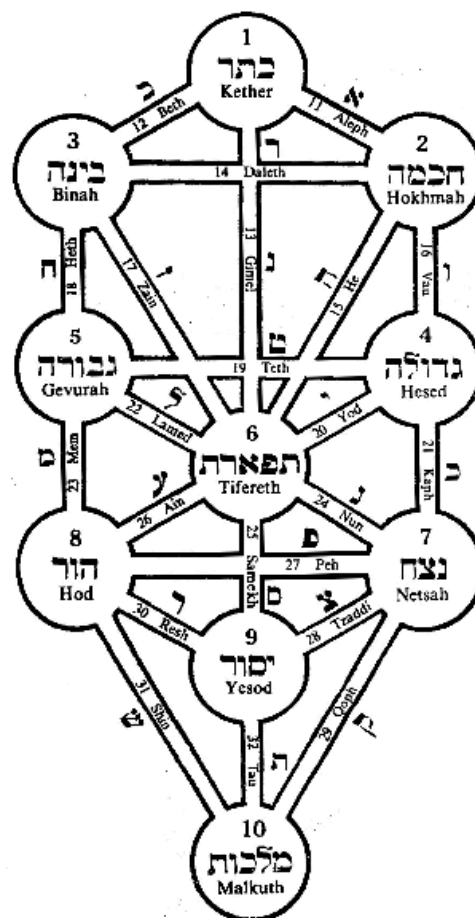


os are also made clear. Chaos magic does not rely on set structures or procedures and is essentially magic for mavericks.

Harper offers simple, personal down to earth advice with enough theory to get you working but not to bog you down. He takes a good look at the Qabbalah discussing its Hermetic origins and bases his work primarily on the model of Dion Fortune. He outlines the nature of the Sephiroth, Paths, Worlds and the significance of correspondences.

Liber MMM is the training liber used within the I.O.T written by Peter Carroll, it is now published in Liber Null and Psychonaut and offers a good overview of yogic and concentration practises. Harper discusses the basic yogic techniques needed to train the psyche for magical practise.

Next he examines the basics of ritual, how to set up a basic temple, easy to afford tools and foundation rites such as those of banishing. Sigil magic is a speciality of the chaos magic system adapted from the work of Austin Osman Spare and we get a good overview of how it works. We also get an extensive overview of the Tarot, various spreads and the interpretations of the cards.



There is a rather insightful chapter on designing your own ritual and another on the use of servitors. He completes the book by debating the value of magical orders versus working solitary, a significant discussion considering the politics of group work these days.

The Ritual Chaos Magic Workbook includes an array of Appendices including rituals, pathworkings, runes, a suggested magical diary format, comparisons of grades in various magical orders and resources. There is also a bibliography. My only complaint was that I felt the runes were a little like a fish out of water with no discussion of their context, use and value. A shame really, I really think they could have done with a chapter of their own.

This is an excellent introduction to chaos magick with a no nonsense approach and an emphasis on practise rather than theory. I would recommend you read it in conjunction with the basic texts in chaos magic such as *Liber Null and Psychonaut* now published in a combined volume.



**Thee Psychick Bible**

**Thee Apocryphal Scriptures ov Genesis  
Breyer P-Orridge and Thee Third Mind ov  
Thee Temple ov Psychick Youth  
Genesis Breyer P-Orridge  
Feral House 2010**

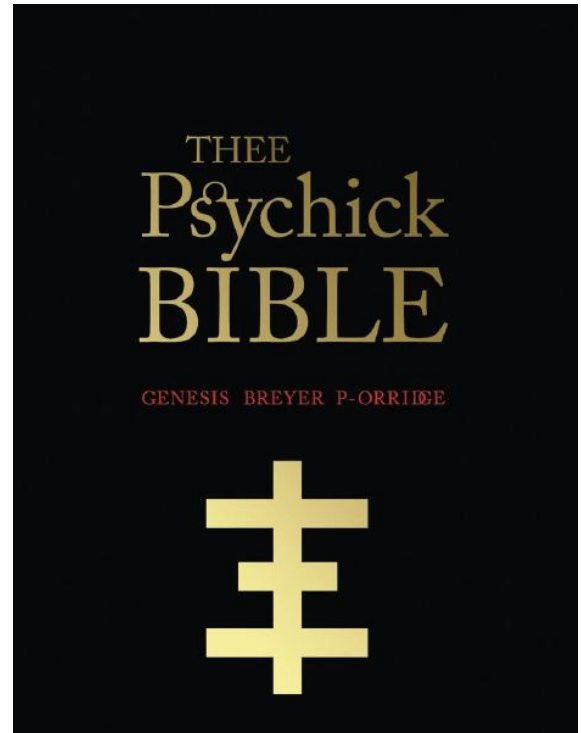
*Embrace reality by imagination.*

**Austin Osman Spare**

Thee Temple of Psychic Youth was a truly revolutionary occulture movement. It moved beyond the tradition Victorian forms of such orders as the Golden Dawn and the old world "Museums of Magick" such as the O.T.O. Its approach was to combine occultism and culture (hence the term occulture) as well as music and art. One of the first things you notice with *Thee Psychick Bible* is the emphasis on independence. There are no formal structures, grades or systems of control, you can join if you want, but it is up to you to adapt and apply the techniques and philosophy TOPY offers. This is truly anarchist magick at its most free and uncontained. At the same time it was quite different from Chaos magick which was evolving at the same time in that it emphasized art, visual methods, music, culture and lifestyle just as much as the techniques of magick.



**Genesis Breyer P-Orridge**



This approach to magick was radically different from that which had gone before and certainly appealed to a new generation. TOPY had over 10,000 members at one time. Using a wide range of occult practises such as Sex and Sigil Magick which were adopted for the modern idiom it challenged the jaundiced generation of youth fed on television and mindless consumerism. As P-Orridge so eloquently argues TV and consumer culture distorts our body mind connection and hence disturbs our nature eroticism. Our sexual nature becomes focuses on images outside ourselves and we lose our own innate sexual power. In more poetic terms, the enemies of TOPY are flat, while we are multidimensional.

This astounding volume brings together the works of TOPY is a beautiful form with challenging visual presentations as well as individual books written in a truly idiosyncratic idiom which make you carefully think and work through each volume. Thee Grey Book which is where it all started certainly challenged the would be magician with its rite of three fluids but at the same time really brought magick to a new generation and large numbers of people sent in their fluid soaked sigils !

While religions use the fear of death as a means of control and addiction to drugs and

alcohol is often a substitute faith, TOPY encouraged Zero Regret. We live every minute to the fullest knowing death is coming but we also live without fear.

Thee Black Book expanded and refines the sigil magick used by Austin Osman Spare. It offers extensive training in sigil magick and discusses the four aspects of the process demystification, intention, individuality and ritual. There is also an alphabet of keys to sigil magick which are very useful.

The approach to sex magic is radical and challenging, ranging from an exploration of semen as the milk of the gods, transgenderism and confronting sexual orientation and gender and the orgasm as the key to effective magic.

There are a range of essays on religion, culture and revolution, including a discussion how religion and politics uses language as a tool of control. To shortcircuit this process we must take back control of the virus of language through such means as the cut-up method of William Burroughs and Brion Gysin.

Thee Splinter Test discusses how all things are interconnected, so that a simple splinter, hair or piece of a person, say John Lennon, would encode the hologram of the complete being. This connectedness can be used for good or ill. Our decaying culture uses such connections to control and manipulate, while we can use it to liberate.

The discussions of the nature of the visual cut-up method of Brion Gysin are fascinating especially when discussed in terms of Television Magick. Since the transmission of television is some an intricate part of our experience, TOPY techniques include editing for subversive ends and uses television as a means to fight zombie consumption. There is an excellent outline of Gysin's work including his Dream Machine and a discussion of Burrough's use of tape cut-ups to change perspective on our past, present and potential future.

A lot of the magick discussed is truly revolutionary and takes the old world approaches to occultism and turns them on their head. There is an amazing piece on the use of a revolver as a magical wand, lots of research on Austin Osman Spare and Sigil Magick, insightful outlines

of sex magic and more.

At the same time there is a lot of personal reflections by Genesis Breyer P-Orridge on his experiences with TOPY, his gender explorations and his battles with the press. The final TOPY work is the Green Book which is a startling and strange document outlining how ultra terrestrials, entities on which on earth but at a different vibration, are existing as parasites on the energies of the human race.

The next section explores the relationship between TOPY and the Process Church. There is a fascinating exploration of symbolism, kabbalah and imagery and a comparison between the line cycle of TOPY and that of the Process Church. There is also a discussion of how TOPY members used Process Church materials for inspiration.

The Pandrogyny explores the process of breaking gender and sexuality. It is fascinating to see how Genesis and Lady Jaye worked to come to become living embodiments of the pandrogyny model. There are essays on gender and transgenderism and it certainly is a very fascinating section of the book.

Thee Psychic Bible concludes with an excellent reading list and an Addenda to the second edition includes a range of TOPY documents such as a comprehensive history, rare documents, a diary and Family Fortunes covering Genesis Breyer P-Orridge's life in TOPY and beyond.

This is certainly a radical and evolutionary text. TOPY brought together culture, occultism, art and music in a way never attempted before. Traditional occult orders normally worked in a very linear way with hierarchies and rules and regulations. TOPY was a truly anarchist organisation which worked on trust and valued independence and individuality above all else. This is a truly fascinating volume and you will uncover something new every time you read it.



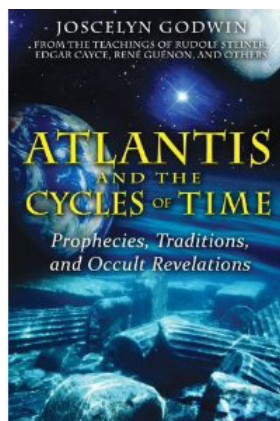
**Atlantis and the Cycles of Time Prophecies, Traditions and Occult Revelations Joscelyn Godwin Inner Traditions 2011**

*Atlantis and the Cycles of Time* is one of the most extensive examinations of the Atlantis story and the themes it embodies ever published. Godwin's knowledge of esotericism, occultism and mysticism is encyclopaedic and his ability to elucidate the strangest and most obscure cosmology is breathtaking. From the inners and outs of Blavatsky's Root Races to the quirky views of Germanic Atlantology it is all here in mind blowing detail.

The story of Atlantis is one of the oldest occult myths, beginning with Plato it has been repeated time and time again, embellished, interpreted, distorted and adapted into every possible tradition, religion and spiritual system.

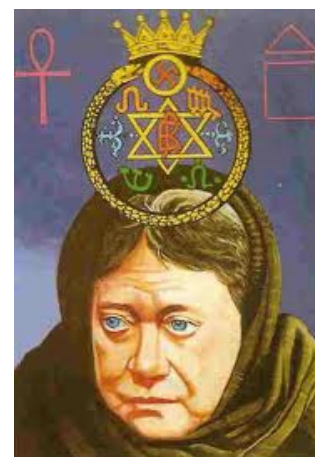
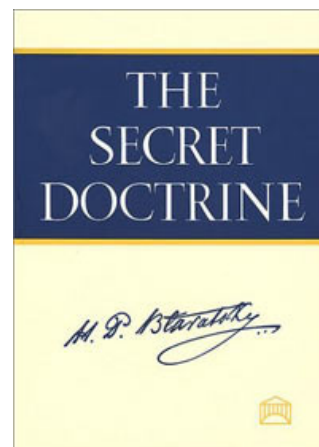
Godwin opens the book with the Atlantis of the Rationalists, examining those who wish to find Atlantis in a "real world" location and offer a scientific explanation for its disappearance. The location of the "rationalists" Atlantis has varied from the much favoured Crete and Thera to Antarctica, Turkey, Sweden, Germany and many other locations far too many to list. The ingenuity of these explanations is quite fascinating with each historian offer their own supposed persuasive re-interpretation of Plato and deep insight in what he actually meant.

The esoteric approach to Atlantis begins in earnest with the French esoteric tradition which

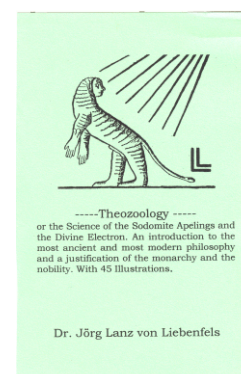


was certainly big on cosmology. From Fabre D'Olivet to Edouard Schure there were strange and wonderful grand theories covering immense periods of time. Strange new "historical" figures make their appearance, such as Ram, and mysticism mixed with race, politics and esotericism.

Theosophy was certainly the major gameplayer when it came to Atlantis. While Blavatsky gave some us ink-lings of her grand vision in *Isis Unveiled* it was not until *The Mahatma Letters* and *The Secret Doctrine* that the grand vision really came to public sight. Supposedly based on the Book of Dzyan it is a truly complex scheme of globes and root races where the third root race is Lemuria and the Fourth, Atlantis. This model was adapted by later Theosophists who moved in it many directions including Rudolf Steiner who formed broke away to form his own school in Anthroposophy and Alice Bailey of the Arcane School. While the fifth root race was "Aryan" and some claims to racism could be laid at Blavatsky's feet, her focus was not primarily on race but on spirit. The same could not be said for the Germanic tradition



Lanz von Liebenfels publisher of *Ostara* and founder of the Order of New Templars radically re-interpreted The Secret Doctrine into a battle of the races. Guido von List certainly also adapted Theosophy as did others, none were as rabidly anti-







**Lanz von Leibenfels**

Semitic and racist as Leibenfels. Herman Wirth developed his own unusual *Ascent of Man* which he claimed was based on clairvoyance but was strongly Theosophically influenced. The same could be argued for Maria Wiligut's ancestral vision.

Guenon and Evola, the two representatives of the Traditionalist school, also developed their own views on Atlantis. Guenon placed a strong emphasis on Agartha, even producing a book called *The Lord of the World* on the subject, which is unusual for someone with someone with such an obsession on the purity of the Tradition in that it seems to be purely a product of the French occult imagination.



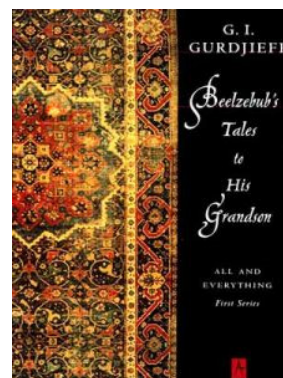
**THE LORD  
OF THE  
WORLD**  
René Guenon

While both say history as cyclic and a movement away from the Golden Age, they disagreed over the primacy of the priest and the warrior. The significance of the degenerative cycle of history is central to the Traditionalist vision.

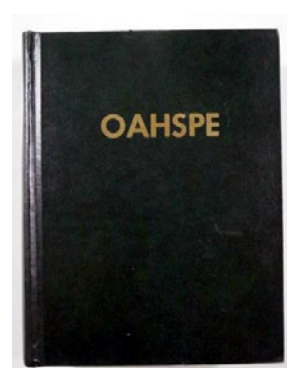
In England with its respect for eccentrics, tales of Atlantis abounded. From Dion Fortune and his theosophy and Golden Dawn influenced visions to the Knights Templars of Aquarius and their restored view of Egypt. Lewis Spence can-

not be ignored for his copious publications and spiritualists shouldn't be forgotten either with Atlantis playing a role in the messages of Stainton Moses.

Many works on Atlantis are harder to classify such as the strange works of the Churchward brothers on Mu and Atlantis and Gurdjieff's almost impenetrable *Beelzebub's Tales to his Grandson*.



Spiritualism and Channelling has played a significant role in the story of Atlantis from the earliest of days. Some of the earlier works include the enigmatic work *Oahspe: A Kosmon Bible* and the work of *Phylos the Tibetan*. Of course we cannot forget the I AM fellowship of the Ballards (which gave rise to the many modern Master groups). This is not to mention UFO groups and alien views of these ancient lands.



A Dweller on Two Planets  
OR  
The Dividing of the Way

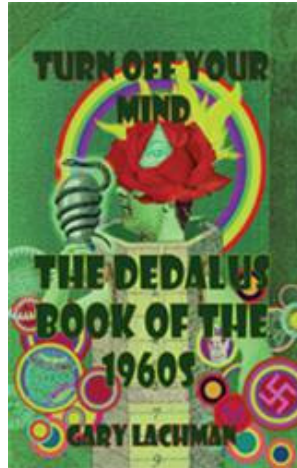


Part and parcel of any study of Atlantis is an appreciation of the nature of time and its many cycles. Godwin offers a comprehensive examination of the nature of the Four Yugas in their many forms and various interpretations and of the precession of the equinoxes.

This is a truly comprehensive book which ends with a chart which codifies all the major themes which occur throughout the myths, legends and stories of Atlantis. Atlantis and the Cycles of Time is an excellent work which gives us one of the first academic examinations of the theory of Atlantis throughout history, it is objective, critical but sympathetic and is a truly challenging and stimulating read.

**The Dedalus Book of the 1960s:  
Turn Off Your Mind  
Dedalus Books**

Gary Lachman (b.1955 New Jersey USA) is an enigmatic and unusual character. A celebrated musician being the bassist for Blondie he is also a highly respected author on mysticism, magic and occultism.



His work is marked by an encyclopaedic knowledge of esotericism and the occult and a deep appreciation for its historical roots. While he writes in a breezy and easy to understand manner, his style is understated and never sensationalist. One of the more significant aspects of his writing is the way he places controversial occult groups within the context of the larger esoteric movement.

In *The Dedalus Book of the 1960s: Turn Off Your Mind* Lachman explores the occult revival which marked the period. While flower power, psychedelics and free sex may have been the calling cards of the day, there was an underground of occult groups, magical orders and a fascination with the dark side.

Timothy Leary may have asked the world to "Tune In, Turn On and Drop Out" and the Beatles became fascinated with T.M and the Maharishi (Transcendental Meditation).



**Charles Manson**



**Process Church Chapel**

On the dark side Anton LaVey became the celebrity of the flesh founding the Church of Satan in 1966 and creating a cult dedicated to the celebration of the senses. The Process Church of Final Judgement grew out of a self-development group with links to Dianetics and auditing and became a strange church which worshiped Jehovah, Christ, Satan and Lucifer, all at the same time ! Lachman also examines Charles Manson, serial killers and Satanism and much more.

At the same time it would be too easy to focus on the more obviously unusual sects, Lachman also looks at the strange suicides that were connected to the shamanic cult of Carol Casteneda and the way in which the Age of Aquarius evoked it owns dark side.

Lachman offers us a comprehensive glimpse of the spiritual melting pot that was the sixties and traces back so many of its traditions to such figures as Aleister Crowley, Madame Blavatsky and earlier occult traditions. He places the occult revival in context and explains how it should be understood as part of a long continuum of "outsider spirituality".

This is a highly informed book, erudite and balanced, it avoids bias and presents the facts as they are without allowing religious conventions to enter into the equation. Lachman has proved, once again, that he is a significant figure within the study of esotericism, occultism and "new religious movements".

**Web:** <http://www.dedalusbooks.com>

**Sexual Outlaw, Erotic Mystic**

**The Essential Ida Craddock by Vere Chappell**

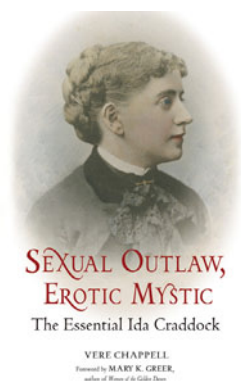
**Foreword by Mary K. Greer**

**Weiser books (2010)**

Anthony Comstock was the puritan of his age. He is mirrored in modern conservative family organisations who fight against birth control and sex education as well as those who wish to censor what we read and watch. His New York Society for the Suppression of Vice attacked anything he defined as morally questionable, from birth control information to belly dancing. Comstock was a true fanatic, he boasted that his success had caused 15 suicides and over 4000 arrests.

George Bernard Shaw labelled these efforts 'comstockery', and said they gave America a bad name. But George Bernard Shaw was a long way away and Ida Craddock was right in the middle of it.

Ida Craddock was a mystic, occultist and Theosophist. She had long studied the occult traditions and had a deep knowledge of spiritualism, Theosophy, Anthroposophy (Rudolf Steiner)



and the various esoteric utopian visions of the period such as the teachings of Thomas Lake Harris and the Oneida community. At the same time she was firmly grounded in social justice, women's rights and sexology.

Her books were certainly a challenge to a society where women were not only denied their rights but certainly not allowed to openly speak about sexuality. Craddock did both. She not only taught and wrote about esotericism but offered explicit information about a unique form of Tantra that she felt best suited the west. She offered sex counselling for couples, birth control advice and developed a technique for evoking an erotic spiritual partner. Her small marriage advice booklets *The Wedding Night*, *The Marriage Relation*, and *Right Marital Living* struck home with their sensible tone and down to earth advice but horrified the moral censors.

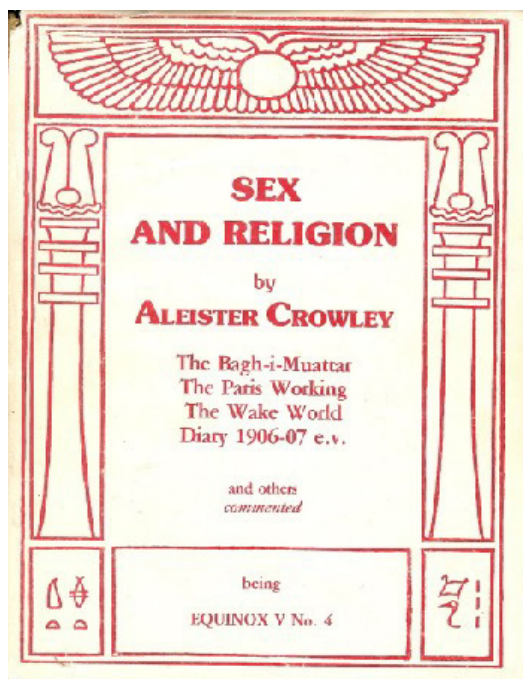
Craddock practised what she preached and developed a spiritual marriage to a incorporeal entity she knew as Soph and claimed to have contact with beings from other worlds. Her family tried to have her committed to an institution and she was hounded by the morality police, spending three months in a workhouse in New York. Finally, night before a further hearing and liking conviction which would have resulted in a lifetime spent in a mental asylum, she sent away her books for safe keeping and future publication and took her own life.

This was surely a tragic end to the life of a woman who simply expressed ideas contrary to



**Anthony Comstock**





the majority. The fact was that many people were listening and her work would have significance on the history of Western Tantra but not until after she had died.

Her books *Heavenly Bridegrooms* and *Psychic Wedlock* are fascinating reading and indeed Aleister Crowley reviewed *Heavenly Bridegrooms* in *Equinox* III No.1 in glowing terms. He states that *Heavenly Bridegrooms* "is one of the most remarkable human documents ever produced...She seems to have had access to certain most concealed sanctuaries....She has put down statements in plain English which are positively staggering. This book is of incalculable value to every student of occult matters. No *Magick* library is complete without it."

Craddock's works remained publically unknown until Marcel Motta published both *Heavenly Bridegrooms* and *Psychic Wedlock* in the *Sex and Religion* volume of his *Equinox* series. A volume now long out of print and in great demand on the collectors market. Some sexual techniques from Craddock's *Psychic Wedlock* were also reproduced in *Sex Magick* by Louis T. Culling.

While there has been a small numbers of essays and paper discussing Craddock's sad but amazing life, there has not been a comprehensive biography.

Many of her works have been released online (<http://www.idacraddock.com/>) including *Psy-*

chic *Wedlock*, *Heavenly Bridegrooms* and many others including her marriage advice booklets.

Recently quite a revival of interest has occurred in her work.

At last it is great to read a truly comprehensive examination of her life and vision. *Sexual Outlaw, Erotic Mystic The Essential Ida Craddock* by Vere Chappell, Foreword by Mary K. Greer (2010) is a comprehensive biography including selections of his work and unpublished materials.

It also includes an insightful introduction by Mary K. Greer who wrote *Women of the Golden Dawn* and who considers Craddock a significant figure alongside Maud Gonne, Moina Bergson Mathers, Annie Horniman and Florence Farr.

Ida Craddock was a significant figure as she lived at the interface between occultism, practical magic, social and political reform. Her views on the rights of women, birth control and sacred sexuality were way before his time and her sad end makes a telling case for the sanctity of freedom of speech. This is an exceptional volume, both fascinating as a work of biography and as an outline of an unusual byway in the practise of western Tantra.

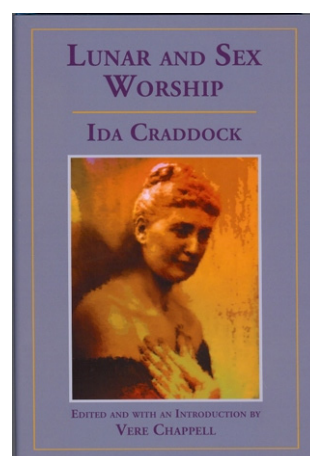
Craddock's battle with Anthony Comstock is immortalized in the 2006 stage play *Smut* by Alice Jay and Joseph Adler.

*Lunar and Sex Worship* by Ida Craddock has just been published in a limited release of 650 copies from Teitan Press.

It includes "Lunar and Sex Worship" and "Sex Worship (Continued)."

It comprises the complete text of both works, edited and introduced by Vere Chappell.

**Web:** <http://www.teitanpress.com>



## Temple Antiquities The Templar Papers II O Books (2010)

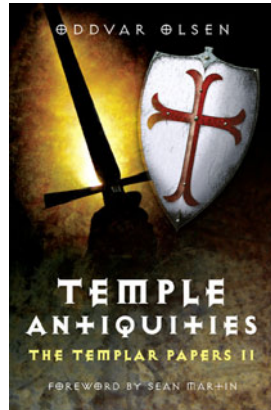
The Templars have always been a mystery, from the earliest days rumours developed about their strange practises and beliefs. In more recent time the craze triggered by Holy Blood, Holy Grail and later the DaVinci code truly brought them into the public eye.

This is a marvellous selection of papers looking at many facets of the Templar story, from the academic to the mythic, from the speculative to the well, bizarre. There is a great foreword which looks at the various views of the Templars throughout history with opinions ranging from praise and sympathy to condemnation and contempt. There are so many questions about the Templars, why was the Order formed; it seems so unlikely that they were protecting pilgrims. Did they find relics in Jerusalem? What were their secrets and why were they so heavily persecuted?

This is a wide selection of papers looking at subjects ranging from the Grail myths to specific Knight Templar mysteries. Just some of the papers which challenging and peaked my interest include...

Forrest D. Lamb's "Perceval's Grail; Quest as Redemption of the Sacred Feminine" challenges us to see the quest for the Grail as a means to reconcile a patriarchal tradition with the feminine gnosis. The Grail is explained in terms of the traditions of courtly love and chivalry, specifically in terms of the Occitan traditions of the Gnostics. Percival's quest becomes a tale which can be decoded as the process of a boy becoming a man and knight with the Goddess as the focus.

Exploring the Pre-Templar era includes examining the Cornish saints, their Templar connections and the name Sinclair. Philip Gardiner's "The King Arthur Code" offers a discussion of the Arthurian mythos and the Grail is intriguing, exploring the importance of the head and the serpent coming to the conclusion that it involves



the use of snake venom as a healing agent!

Moving into the mysteries of the Templars, we examine the Beauceant, the Templar sacred banner and contemplate its meaning. Does it black over white design hint at the dualist gnosis of the Templars? Christian orders would always place white over black, while a Gnostic worldview, which sees the world as fallen and ruled by the Demiurge, would do the opposites, just as in the Templar banner.

We take a good look at Chartres Cathedral specifically its labyrinth and Terence F. Dick in "The Knights Templar Labyrinth at Chartres Cathedral, France" proves that it actually encodes the design of the original Templar headquarters in Jerusalem.

This book is packed with fascinating essays all of which offer new and significant discoveries about the Templars. Archaeology about the Royston cave is significant as is symbolism and iconography. Hugh Montgomery's "Did the Templars survive in Scotland?" covers on the Templars in Scotland relating them to the Joms Viking bund dedicated to Odin is truly fascainting.

In the section Who knows the answer? There are explorations of Shakespeare and Hermeticism, the ever significant Rennes Le Chateau, that strange painting by Poussin and lots of sacred geometry.

If that is not enough we end with the Old Gods looking at the Mysteries of Sirius and the Celtic God Gwyn, God of Glastonbury.

**Web:** <http://www.o-books.com>



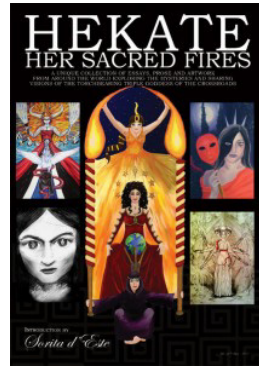
## Hekate Her Sacred Fires Sorita D'Este Avalonia

While I know you shouldn't judge a book by its cover, first impressions are sometimes significant and *Hekate Her Sacred Fires* looks great. It has a large format with powerful images on the cover and is illustrated throughout. It is an interesting work in that it approaches Hekate from so many angles offering a truly diverse range of opinions and practises. Rather than having a singular vision, some fifty different practitioners from around the globe discuss their life stories, practises and experiences with Hekate. These range from personal experiences to ritual workings, poetry and rites to philosophical and historical works, chants and images.

In 2006 Sorita D'Este produced *Hekate: Keys to the Crossroads* which brought together various associates who work with Hekate into a fascinating work. After the success of that volume D'Este wanted to widen the scope and create a truly global volume and certainly is a multifaceted gem.

*Hekate Her Sacred Fires* features an amazing and diverse range of magicians, sorcerers, mediums, witches, pagans and scholars, all of which approach Hekate in their own unique way.

Contributors include Aedos Alala, Amber Rose, Amelia Ounsted, Andrea Salgado-Reyes, Anon, Brian Andrews, Catamara Rosarium, Connia Silver, David Rankine, Diane M. Champigny, Dorn Simon-Sinnott, Ekaterina Ilieva, Emily Carding, Georgi Mishev, Hansa, Harry Barron, Henrik Holmdahl, Izzy Purplespoon, Jade Sol Luna, Jean Marie Feddercke, Jen Ricci, John Canard, Katherine Sutherland, Kay Gillard, Lezley Forster, Madre van der Merwe, Magin Rose, Mark Alan Smith, Michael Ellis, Morgana Sythove, Naza Cogo, Nikki Cullen, Orryelle Defenestrade-Bascule, Petra Schollem, Raven Digitalis, Richard A. Derks, Sara Croft, Shani Oates, Shay Skepevski, Soror Basilisk, Tara Sanchez, Thomas Starr, Tim Furlow, Tina Georgitsis, Tinnekke Bebout, Trystn M. Branwynn, Vikki Bramshaw, Vlasta Mijac and



Yuri Robbers.

The book opens with the *Chronicles of Hekate* which offers us an excellent historical overview of the mystery of Hekate, triple faced queen of the Crossroads. It discusses her possible origins with the Minoans, Hittites even Anatolians and explores her role in the Mystery cults. It discusses how Hekate subsumed and conflated many other goddesses and how she becomes a savior and cosmic soul figure in the Chaldean Oracles.

This is followed by a visually arresting timeline which is profusely illustrated and filled with quotes from respective periods. An extensive bibliography is also offered.

There are so many stories of Hekate in this book it is hard to know where to begin. Threskeia by Georgi Mishev looks at the conflux of Christian and folkloric elements in Bulgarian rites to Hekate while in *Hekate's Angels* Thomas Starr discusses angel magic, Hekate on the Tree of Life and using Greek names of power.

There are lots of discussions about trance, dance and medium work including some interesting reflections on Hekate and Snakes. The Hekatine Strain explores her role in Traditional witchcraft. While many see Traditional witchcraft as Luciferian they overlook the significance of The Queen of the Castle of Roses who can also be related to Hekate.

Oh Hekate Krim looks at the relationship between Hekate and Kati, both very dark sources of Shakti while Mark Alan Smith discusses his own shocking encounter with Hekate and Lucifer.

There are so many interesting investigations in this book that it will challenge and stimulate anyone with an interest in Hekate or more generally Hellenic paganism. At the same time there is a personal angle to many of the accounts. While Hekate may seem ferocious and terrifying for so many when faced with abuse, violence, anxiety and depression, she uses their darkness to help them achieve wholeness.

This is truly a fascinating work.

**Web:** <http://www.avaloniabooks.co.uk>

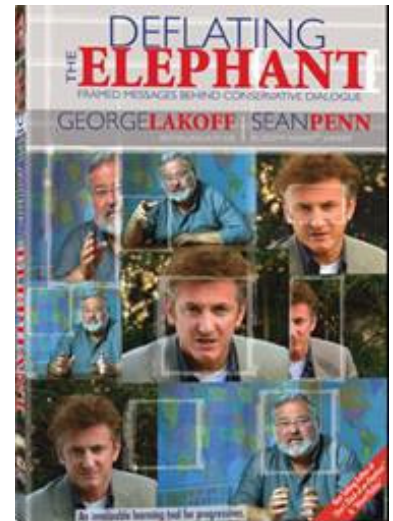


**Deflating the Elephant:  
Framed Messages behind  
conservative dialogue  
Cinema Libre Studio  
R1 DVD**

Narrated by Academy Award winning actor and political activist Sean Penn, this is a fascinating exploration of the use and misuse of language. So often documentaries on politics focus on specific social issues and or events within the political arena. Most do not examine the way in which language is manipulated to get the required result. So often the simple use of terms such as "free market," "tax relief," "pro life" and "war on terror" are actually used to deflect real debate and reinforce prejudice. In the US (and this doco focuses on some 35 years of US political discourse), the conservative side of politics has spent millions of dollars to encode their own interpretation of language on the public so that in any debate the simple use of certain terms automatically illicit opinions that support conservative thinking and at times downright prejudice.

For example, in many the term "Gay Marriage" automatically triggers a response including such concepts as attacking the traditional family and destroying social cohesion rather than giving equal rights to a very large percentage of the population.

This work is based on University of California Professor George Lakoff's theories on language and "framing" and is comprehensive and highly informative. The title comes from Lakoff's best-selling book "Don't think of an elephant". Lakoff is considered one of America's foremost cognitive linguists and he offers a fascinating journey into how ideas can be conditioned by language and how the public is easily manipulated by conservatives.



He explains in easy to understand terms what framing is and how it is used to shape ideology, behaviour and thought. Sadly it is a strategy that has worked throughout the world by a diverse spectrum of conservative movements from family value patriots to the far right.

It is so easy to see framing in action through the Australian experience of thirteen years of Prime Minister John Howard and appreciate how he controlled the debate on so many issues by flagrant manipulation of language. You only have to consider his carefully encoded discussions of queue jumping asylum seekers, family values and Australian values to see the process in action in an Australian context.

Lakoff explains how to critically decode the framing strategy, understand how and why it works and defuse its power. He also offers advice on what the progressive movement must do to cut through the propaganda and get some real debate going on significant issues.

This is quite an extensive examination of this important subject with Deflating the Elephant going for over 2 hours. In the current world economic crisis we all need to read between the lines and see what the real debate is all about.





While Lakoff has a left orientation, his analysis of framing and the manipulation of language is just as significant from any angle. If we applied his analysis to “political correctness” we would get results which would be just as challenging and productive. It would be too easy to write off Lakoff as social critic attacking anybody who falls outside the “liberal democratic” continuum, however, his work is more nuanced than that and offers an analysis which cannot be ignored.

This is a very informative work which will prove of interest to anyone interested in the psychology of language and the manipulation of political dialogue.

**New Pathways in Psychology**  
**Colin Wilson**  
**Deluxe Ebook Edition**

*Peak experiences are transient moments of self-actualization.*

**Abraham Maslow**

Abraham Maslow was an American psychologist who is considered the father of third force psychology. While earlier forms of psychology emphasized pathology and the nature of neurosis, Maslow thought it may prove more productive to study the psychology of the healthy and successful. Maslow discovered that one of the characteristics of the healthy, indeed the primary characteristic, was the regular appearance of “peak experiences” within their lives. Maslow describes these experiences as transpersonal states which brought joy, ecstasy and euphoria as well as a feeling of the interconnectedness of life. While these experiences could be interpreted in a religious way, Maslow did not necessarily see them as essentially religious.

Colin Wilson had been long intrigued by Maslow since his early work of Faculty X in such books as *The Occult*. Wilson had suggested that when we become bored with life we lose a sense of will and hence depression results and our perception of life becomes dulled. It is only

when the mind is focused that we are able to achieve great things. Wilson sees this focus as Faculty X and equates many of its characteristics with Maslow’s peak experiences.

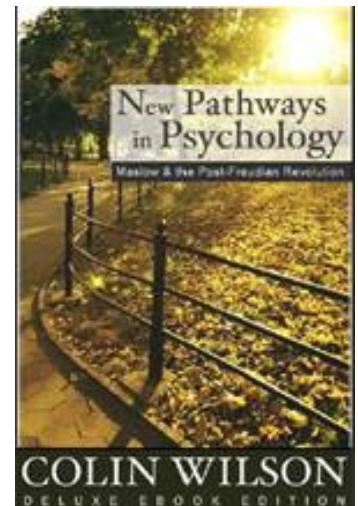
In *New Pathways in Psychology* Wilson offers a comprehensive overview of the way in which psychology moved from the old world model of Freud and psychoanalysis through to what is now known as third force or humanistic psychology. Where the old world approach would involve dredging through the past and digging up neurotic memories, the new approach focused on meaning. Maslow argues that one of the characteristics of meaning is the regular occurrence of peak experiences.

Wilson offers an excellent overview of the various forms of philosophy and psychology which gave rise to this new model. Wilson has a near encyclopaedic knowledge of philosophy and psychology and gives us an informed journey through the myriad schools, traditions and interpretations. Wilson then follows with a biography of Maslow.

Wilson then offers an overview of the unique characteristics of Maslow’s work with reference to a range of other third force psychologists such as Viktor Frankl. Wilson then continues to explore future possibilities of Maslow’s work.

This is an excellent introduction both to the work of Abraham Maslow and the Humanistic or Third Force school of psychology.

**Web:** <http://www.abrahamMaslow.com>



### **The Serpent and the Eagle: An Introduction to the Runic Tradition** Chris Travers

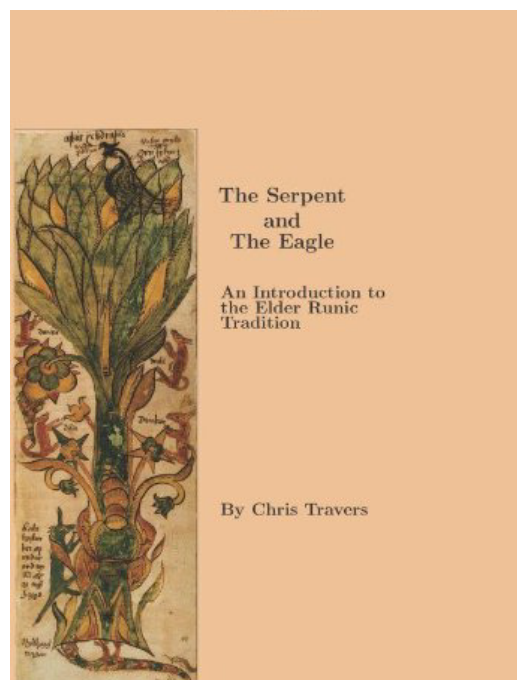
*Futhark: A Handbook of Rune Magic* by Edred Thorsson (1984) began a truly significant revival in the study of the Runes. Thorsson emphasized the context of the Runes, their historical significance and the beauty of the spiritual tradition they originated within. At the same time, sadly, began the eclectic or new age explosion and the Runes were appropriated by all and sundry. Taken out of context, out of order and many times totally outside their traditional cultural milieu they were distorted in every possible direction.

In my mind, taking an eclectic approach to the Runes is a bit like driving a car without an engine and wondering why it does not work ! The Runes are a product of a unique and incredibly rich spiritual and cultural tradition and cannot be understood, never mind used, without a deep understanding of this.

*The Serpent and the Eagle* offers a superb examination of the Runes within their traditional context. Unlike many modern works, Travers does not jump straight into the Runes themselves but provides us an insightful background on the myth, legends and worldview which are part of gestalt which makes up Runic divination and magic. As soon as you start studying the first chapters, you get an extensive overview of Northern cosmology, the basic underpinnings of Runic magic and the significance of the Tripartite Universe. Please I use the word study when discussing this book, this is not a work to be easily read or glanced through. *The Serpent and the Eagle* requires study, contemplation and application. Many sections need to be read and digested time and time again but it is certainly worth the diligence and effort.

There is a marvellous section on the Norns, Orlog and fate and only then are we ready to get into the Runes themselves. Travers offers an excellent examination of each Rune with significant references as well as insightful tales, stories and reflections. Each Rune is covered in some detail followed by a further discussion of each Aett.

Travers then examines how we can apply the Runes and before Divination he suggests medi-



tation. I really like this approach, before we start throwing the Runes and expecting to understand the secrets of the universe, he suggested we get up and personal with the Runes and comes to appreciate them experientially as well as intellectually. This is followed by a fascinating study of Runic Poetics, something which is rather challenging and will certainly take some time to master. Travers only then moves onwards into Runic Magick.

Appendices cover the Valkyrie, Odin, a great selection of sample rites and formulae, a comparison of Christianity and the Northern worldviews and a well referenced bibliography and reading list.

This is a very insightful work packing an immense amount of information into pages. It is a book that is clearly the result of many, many years of study, practise and reflection. It is a book which deserves to be in the library of every student of the Runes and if studied and applied diligently with reward the reader greatly.

*The Serpent and the Eagle* is available from:

#### **Booksurge**

(<http://www.booksurge.com/The-Serpent-and-The-Eagle-An/A/1439223084.htm>)

#### **Runa Raven**

(<http://www.runaraven.com>)



**Androphilia**  
**Jack Malebranche**  
**Scapegoat**  
**Publishing 2007**

*Androphilia* is a challenging and life changing work. It looks at the rhetoric of the modern "gay" movement and offers a different paradigm for same-sex attraction. Malebranche calls this approach Androphilia, from Andro for man and philia for love. Malebranche argues that the model of same sex attraction offered by the gay community comes with just too much baggage. While we can appreciate the great advances that have been made in equal rights, they have come with a cost; a cost most gay men do not appreciate, the loss of masculinity.

For some reason the joy of the masculine experience of loving men has been lost. While there have always been effete individuals for some reason the effeminate have become the face of the gay community and this has made more and more Androphiles very uncomfortable. It seems this model began with the theory of the Urning propounded by Karl Ulrichs (1824-1895) and Magnus Hirschfeld (1868-1935) and others of the period. While they fought for homosexual rights they also propounded a theory based on homosexuals being men with women's "souls or minds". Adolf Brand, another homosexual rights activist of the time, argued against them for a masculinist view, but it was the Urning model which gained momentum worldwide and create created the later gay movement.

As part of this model is the strange need to prove homosexuality is genetically based. There are clearly different degrees of androphile from bi-sexuality to full on homosexuality and there is no need to argue what is nature and what is nurture. This is a libertarian rights issues not an issue related to whining for acceptance because we can't help it.

This latter issue is significance as the modern gay movement is saturated with the idea of the perpetual victim. Everything is somebody else's



fault. Instead of taking responsibility for STDs or drug abuse the community blames discrimination and so on. It is time that we accept that freedom = responsibility and that uncontrolled indulgence leads to self-destructiveness.

We need to accept our masculinity and embrace such seemingly old world concepts as respect, integrity, honour and character. No the masks created by mimicry found throughout the gay community, but character based on our own experience. We can't walk like Tarzan and talk like Jane.

Achievement is important, don't just rely on looks and remember being gay is not the totality of our lives; it is only a sexual preference. It is time to leave behind conditioned behaviour which is created by conformity to the gay community. We need to explore our masculinity and develop a new approach to life.

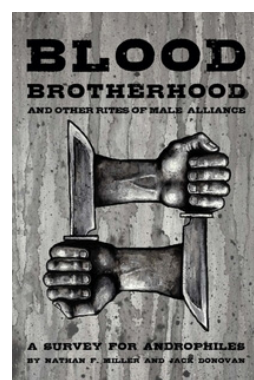
As for gay marriage, who needs to copy heterosexual relationships with sentimentality and special pleading? It is as though we are saying, please accept us, we are just as good as you. Instead we need to make our own agreement, even as blood brothers.

*Androphilia* is a startling work, filled with original ideas and a very different take not only on homosexuality but on gender and masculinity as well. Sadly it is presently out of print but it is well worth searching for a copy. For many gay men it just may be a book that will change their lives.

**Blood Brotherhood**  
**and other Rites of Male**  
**Alliance**  
**Nathan Miller and Jack**  
**Donovan**  
**Lulu.com (2010)**

This follow-up to *Androphilia: A Manifesto* documents the rites of blood brotherhood, which are unique ways for friends and androphiles to mark their commitment.

They are rites and practises which are found throughout history but do not necessarily always have the sexual element which modern queer theorists would read into them today.



However, for the Androphile such rites are significant as they are alternatives to the mind numbing mediocrity that are same sex marriages. Blood Brotherhood rites are based on both individuals being equal in status and neither taking the “feminine” role. They complement each other’s strength and supply mutual support. In all cultures these rites were considered extremely serious and came with ramifications. It was believed that they were more important than marriages since a marriage could end in divorce. They were also considered more significant than familial brothers which were known as milk or suckling brothers since they were united by common milk. In some cultures the bond between blood brothers were believed to continue into the afterlife.

It is obvious that making a blood commitment should be done with care; it is not a bond that should be rushed into. Health concerns may be a consideration and some partners will mix blood with alcohol hence dissipating some of the risk. There are many possible adaptations to the process and the various tales in this book discuss many of them.

Blood Brotherhood offers folktales and stories interspersed with blood rite customs and discussions of practical techniques.

Classics tales include the Cattle Raid of Colley which is both highly homoerotic and an ode to male friendship and the strange blood bond between Odin and Loki. There are many tales in the Eddas which centre on Blood brotherhood. As we move forward in time Chaucer’s tales of The Knight and The Pardoner are classic examples of Blood Brotherhood.

*Same sex unions in pre modern Europe* by John Boswell is a fascinating guide to Christian same sex friendships. While Boswell does put a modernist queer theory spin on too many of his sources, he does provide a lot of documentation of the unique significance of friendship and the use of blood rites to seal these unions. Saints Sergius and Bacchus of 3rd century Rome are considered the epitome of this tradition.

The Southern Slaves have a major heroic myth cycle centred on Prince Marko Kralyevich where he mixed wine with blood to unit with three brood brothers, thus forming the basis of the epic cycle.



The Arabs have a long history of blood brothers, the first being documented by Herodotus. Later on these rites became formalized into blood covenants which were seen as more significant than familial relations or marriages.

There are stories across cultures from the Epic of Gilgamesh, a truly epic tale of friendship and brotherhood to Genghis Khan. Khan and Jamukha became Anda, blood brothers of the Mongolian tradition. Together they mixed blood, brand and gold and drinking the mixed then exchanged clothing and slept together in the same bed for a nite.

There are so many interesting stories in this book from Korean folktales to Rudyard Kipling, the Shield Society and the Blood Oath of Mishima and his comrades to various Asian secret societies.

There are other interesting means of male bonding including name changing which is best described in Jack London’s tale The Heathen. Other examples include the use of Blood and Ink or Tattooing. Donovan offers a comprehensive look at tattooing including devotional tattoos, those which express manliness and an old world technique using blood mixed with ink.

In these days when political correctness has turned homosexuality into a parody of itself and gay life into a consumer product, Blood Brotherhood offers a alternative for independent, devoted men to express their affection for each other in a meaningful way.

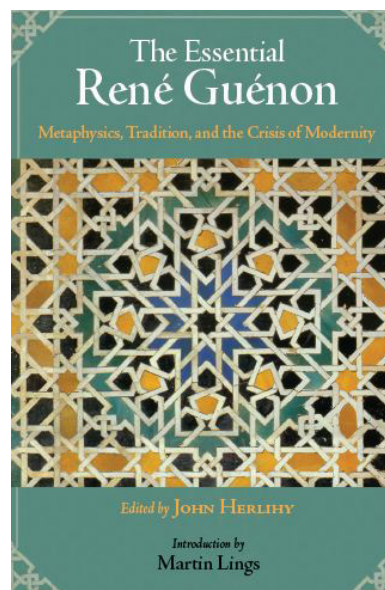
**Web:** <http://www.lulu.com/product/paperback/blood-brotherhood-and-other-rites-of-male-alliance/5101283>

**The Essential Rene Guenon**  
**Metaphysics, Tradition and the Crisis of Modernity**  
**Edited by John Herlihy**  
**World Wisdom Books 2009**

Rene Guenon (1886-1951) is considered the founder of the Traditionalist school. His works are profound, insightful and shake the very foundations of modernist ways of thinking. They are not easy to read yet deserve our attention. They will reward a disciplined approach to their study but you must make an effort. For Guenon there is a perennial wisdom is a living metaphysic, a non-individual, non-formal body of knowledge which is the source of the world's religions. At the same time the modern world has lost contact with this metaphysic and hence has become self-destructive. This work offers us an excellent way to approach Guenon and his philosophy.

It opens with a basic biography and an overview of the Traditionalist approach by his close associated Martin Lings. This book offers a means to explore the themes of Guenon's work including comparisons between the "traditional" world and the modern, the nature of Perennial wisdom in terms of the Metaphysical world, an examination of the metaphysic found within the Hindu world and a series of essays on symbolism and images.

The first section explores the nexus of the Traditionalist vision, that history is cyclic and degenerative and that the modern world, out of touch with the spiritual verities, is in the dark age or Kali Yuga. While the primordial wisdom exists it is more inaccessible and counterfeit and



"counter initiatic" traditions abound. Guenon locates the beginning of the Kali Yuga in the 6th century B.C.E and gives us a very different view of history from what we are used to. While the Renaissance may have given birth to humanism and an increase in material achievements, it also marked the final disconnect between spirituality and science. Experimentation became the prime source of knowledge and spiritual sources were denied even ridiculed. If rationalism is seen as the only source of wisdom then man is cut off from his spiritual nature and his mind and ethics atrophy.

In such a system the illusion of progress is fed by materialism and the myth of endless growth creates a civilization headed for destruction. Quantity takes over from quality and the cult of the individual becomes paramount.

Guenon's follow-up to *Crisis of the Modern World*, *The Reign of Quantity and the Signs of the Times* is considered his most significant work. It is given a solid introduction with various excerpts offered. It is a work breathtaking in its criticism of the modern world and highlights just how far we have come from not only a Traditional way of life but from living spiritual traditions.

*The Reign of Quantity  
& the Signs of the Times*



René Guénon



Herlihy offers us an excellent selection of papers on the Metaphysical World. These cover basic discussions on such significant issues as what is Tradition and what are the characteristics of Metaphysics to the nature of cosmic cycles and the multiple states within man.

We then get to examine the Metaphysic as it is applied within the Hindu world. There is a fascinating series of excerpts covering everything from the nature of the Castes and Law to the nature of the higher intellect and Vedanta.

Guenon placed a lot of emphasis on symbolism and how it encoded the primordial tradition. This selection of excerpts look across religions and cultures at a myriad of interesting images from the symbolism of the Cross to the Sword of Islam. The volume ends with a biography and list of Guenon's works.

This remarkable selection of excerpts is an excellent and surprisingly comprehensive introduction to the life and work of Rene Guenon. For someone who had read Guenon before this is a great way to reintroduce yourself with the wide range of his works. To someone new to the unique vision Guenon offers, this is a great way to get acquainted with the Primordial wisdom.

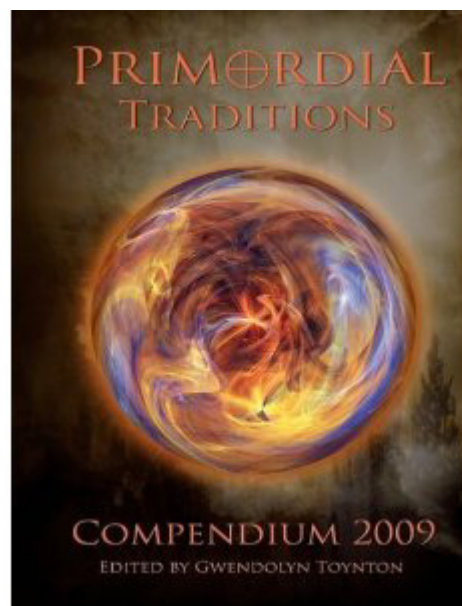
The collected works of Rene Guenon are available in English from Sophia Perennis. They also have a very wide range of other Traditionalist titles available for purchase.

**Web:** <http://www.sophiaperennis.com/>

**Primordial Traditions  
Compendium 2009  
Edited by Gwendolyn Toynton  
Twin Serpents Ltd**

Primordial Traditions is a compendium of articles from a perennial perspective covering various forms of spiritual practise including Buddhism, Hinduism, Middle Eastern, Miscellaneous (including Philosophical and Mayan), Pagan and finishing with Tradition and Traditionalists.

The editorial offers an excellent discussion of exactly the perennial wisdom is and how it is expressed. The Perennial Wisdom is that gnosis which is expressed through archetypes and symbols and takes form in religions and spiritual



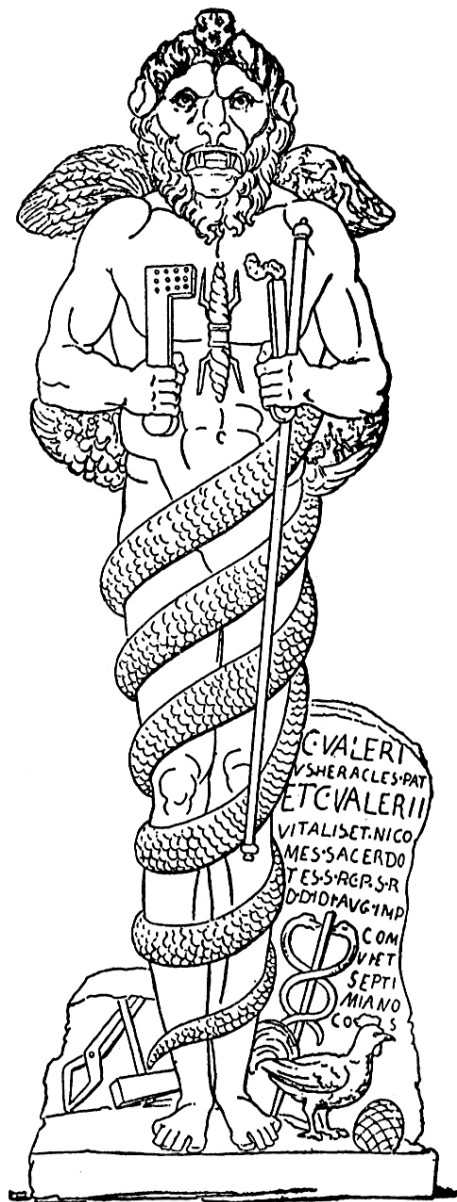
traditions. The various explorations of the primordial tradition in this book are thought provoking and stimulating, there is not a dull essay in the collection and each will make you think about the nature of Traditional spirituality in current age of the Wolf.

While I cannot comment on every essay in this generously sized volume, I will comment on a selection which I found particularly informative. All of the articles are well written, documented and include references as required, regardless of what tradition you follow, I guarantee you find

The opening essay on the practise of gTum mo in the Six Yogas of Naropa gives a deeper view than most of this essential Buddhist practise, relating it to the role of Tapas, one of the three Gunas in Hindu Yoga. The essay on the Clear Light is another which I greatly enjoyed as it is a concept which is especially significant in Tibetan Buddhism and yet easily misunderstood; this essay clears up many misconceptions and explains many of its more complex manifestations.

In the Hindu section I found each of the various discussions of the images of Siva fascinating especially that on Aesthetics in Hinduism and the importance of art, music and dance. The series of Tantra really get into the heart of the subject discussing various theories regarding their origin, their significance and their special role as a primary Kali Yuga practise.

As we move into the Middle East, we get a glimpse of the initiatic tradition which is Mithra-



ism. We learn how it made its earliest appearance in 14th century BCE and has continued to play a role right up to the present where it exists as a reconstructionist pagan tradition. The Mithraic Mysteries are covered in quite comprehensive detail. I have always found Mithraism fascinating and this essay was particularly informative.

The essay on the Yezidis clears up so many sensationalist misconceptions about this unusual sect and places them solidly within the context of Sufism with a Zoroastrian influence.

The Pagan section has some truly thought provoking essays, opening first with an examination of the dichotomy between Apollo and Dionysius

as found within the work of Fredrich Nietzsche with reference to classic mythology. The essay of the relationship between the Berserker and the Vedic Vratya and the role of Wolf Shamanism is real gem. *"Knowledge is Power: Runic Magic in Germanic Culture"* offers a reliable and extensive history of Rune magic while *"Cuchulainn, the Wolfhound of Culann"*, brings us back to the Berserkers, but this time in Ireland and within an exploration of the warpsam of Culann.

*"Communing with the Dead in Ancient Greece"* is a comprehensive article looking at Hades, Tartarus and the Elysium fields. There is also an interesting discussion of Enkoimesis or sleeping with the dead where sleep or Hypnosis is seen as a gate to the underworld and necromancy.

The compendium ends with a series of articles on Traditionalists and Traditionalism ranging from a discussion of hierarchy, caste and Plato to an overview of the life and works of Baron Julius Evola. There is a very perception piece on the debate between Rene Guenon and Julius Evola over whether alchemy was a complete and independent path to initiation. Toynton resolves this quandary by showing that alchemy was not simply an ancillary tradition but when traced to its Vedic and Tantric origins is a complete and valid initiatic path in its own right.

This section continues with an excellent overview of the nature of the Kali Yuga and ends with an insightful look at how to define the Perennial tradition with reference to Guenon, Schuon, Houston Smith and others.

This is a marvellous volume filled to the very brim with erudite content. Each article has been well chosen and balances academic rigour with the ability to communicate to a wide audience. The clarity of each essay challenges us to think about the true nature of Tradition spirituality as opposed to the syncretism so commonly found in the new age today. I certainly hope that more volumes will follow.

The website also includes a blog, forum, articles and extra materials and is well worth visiting.

**Web:** <http://www.primordialtraditions.com>

## Agora Cinema Release

Agora is a historical drama set in Alexandria; it focuses on the life of Hypatia, philosopher, astronomer, pagan and martyr. Hypatia was a Neoplatonist who belonged to the mathematical tradition of the Academy of Athens.

Rome was in its last stages and Alexandria was in the grip of a growing crisis, the old pagan ways were dying and being replaced with a new sect which had only just been made legal, Christianity. The Christians were zealots and fanatics and fought the pagans at every turn, profaning their sanctuaries and humiliating them on the streets. When the pagans decide to fight, Emperor Theodosius I pardoned the pagans but issued a decree demanding the Christians be allowed access to the library of Alexandria. Of course this meant only one thing looting and burning.

In a turning point for western history the greatest library of the period was burnt to the ground. It cannot be imagined the knowledge – scientific, philosophy and cultural that was lost. It is an event that should haunt our collective memory forever and should never be forgiven. While Hitler may have held book burnings, Christian fanatics burnt the greatest library ever held. They also destroyed the temples, smashed statues and countless relics and collections.

But this was just the beginning Cyril formed a band of what could be only called terrorists who attacked pagans and Jews leading to the first anti-Semitic pogroms in history. Jews were slaughtered in vast numbers and the rest driven from the city. As Christian law is enforced over



the city the Roman representative seems powerless to resist. This is an especially interesting section of the film as it shows the development of Christian anti-semiticism and terrorism at the earliest stages.

Agora is a powerful and moving account of the transition from pagan to Christian culture. Personally I have always seen Hypatia as the turning point from a time when the west was open to science, philosophy and learning to its corruption by monotheistic religious superstition. Many would suggest that Hypatia made great inroads into astronomy and may have even discovered the cycles of the planets and gravity. However since she was so brutally murdered we will never know and such discoveries were made a long time later.

The film certainly takes some liberties with the story including adding a love interest with a slave and having her suffocated and stoned to death rather than skinned alive with potshards and burnt alive but the emotional power of the film cannot be faulted.

I have always felt Hypatia's story to be one of great significance and one that needed to be told. This is a powerful film which has much resonance today. It reflects clearly on the Christian origins of anti-semiticism and the way in which monotheists of various brands are willing to use violence to achieve their ends. One may wonder if Hypatia and the library of Alexandria continued to flourish and the classical period continued where our state of knowledge would be today. This is a truly significant film which uses the best of CGI to recreate the beauty of Alexandria which is juxtaposed with the violence and terror of fanaticism.







**Magical Egypt Series  
Symbolist Tour of Egypt  
John Anthony West  
8 DVD Set**

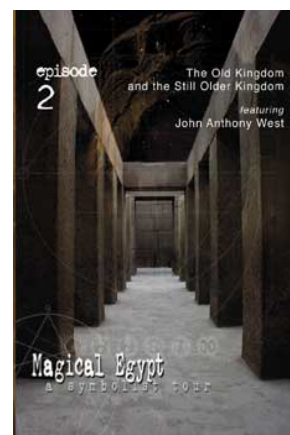
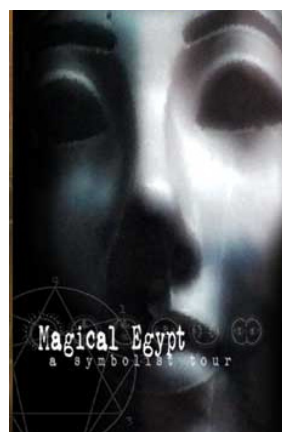
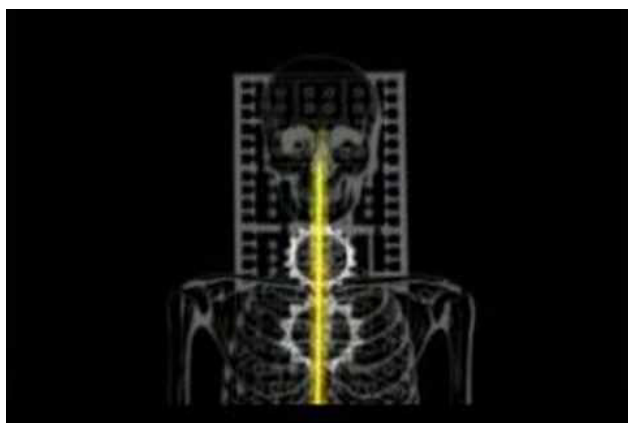
The Symbolist Tour of Egypt is a series of DVDs directed by Chance Gardner and based on the work of John Anthony West. West presents the "symbolist" approach to Egyptology which was first elucidated by Schwaller de Lubicz. This interpretation of Egypt is based on a deep and esoteric understanding of the use of language, symbolism, numbers, geometry and architecture within the Egyptian Civilization. From available evidence it is suggested that Egypt transmitted its knowledge through these forms rather than through more traditional literary means. West argues that the architecture of Egypt displays characteristics which suggest they were seen as living structures embodying the Neter or living principles on which Egyptian esotericism was based. These buildings encoded vast systems of knowledge of which we are only just coming to terms with today. A classic example is found in the Karnak Temple which is devoted to fertility, it was constantly expanded according to a natural numerical sequence known as the Fibonacci numbers and used architecture and geometrical forms to transmit its gnosis.

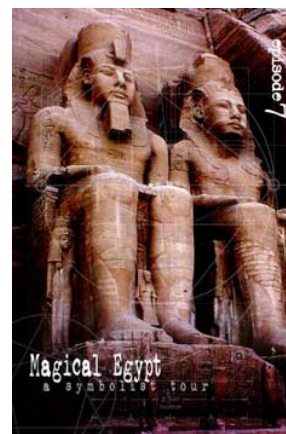
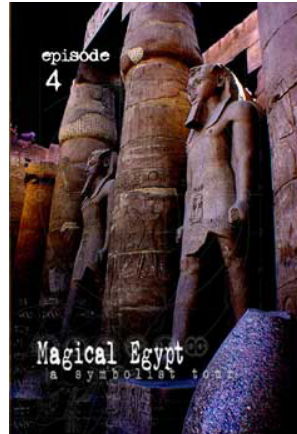
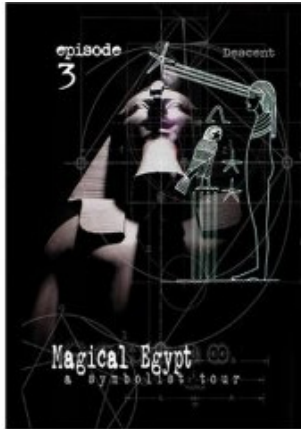


In the next DVDs West continues to explore the dating of the Sphinx and the likelihood that Egypt was created by a migration of an earlier culture dispersed by the ice age. He also looks at the Old Kingdom and gives a rather different history of Egypt than we are used to. West also looks at a range of archaeological sites to develop this thesis including a fascinating look at the oldest Egyptian site discovered so far and its archeo-astronomical correlations.

West also discusses the significant issue of how the ancient saw time i.e. as a cyclic process rather than as a form of linear development. He interviews various experts how discuss the sacred mathematics of ancient Egypt and the nature of the Yugas or cycles of time.

The afterlife is a complex subject and Ancient Egypt offered a comprehensive guide to the death experience as well as passing through to the afterlife state. This process was outlined in "The Book of the Dead" which was probably a mnemonic guide to initiation. This episode also includes an interview with Lon Milo Duquette. To fully understand the afterlife experience we need to consider where consciousness is linked to the body and the pineal gland is the preferred location. Dr Rick Strassman, author of





*DMT: The spirit Molecule* discusses this location and the way in DMT can activate after death type experiences including what seem to be meetings with the Guardians of the land of the dead.

When Egypt passed into the night the question arises as to how was the gnosis transmitted. It seems likely that the Al-Khemet which means from the Black Land became the art of Alchemy. The alchemical process mirrors the initiatory goals of the Egyptian gnosis with its focus on turning base man into gold. While physical alchemy may be an aspect of the process, the primary significance is in the transformation of human consciousness. The quest for immortality is hence the true nature of alchemy and the continuation of the Egyptian gnosis in another form. This form was disguised under symbols and allegories to protect it from the uninitiated and from religious zealots and secular authorities who may persecute its practitioners or misuse its wisdom.

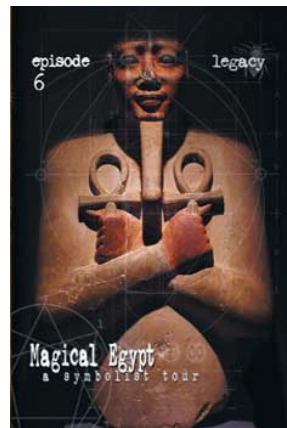
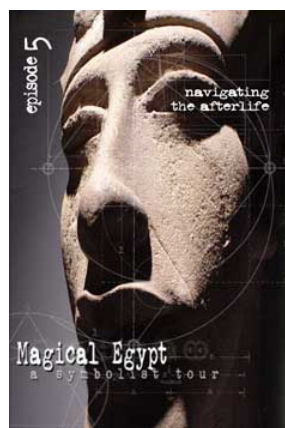
This episode also includes a comprehensive interview with Lon Milo Duquette on initiation and the way in which the Egyptian gnosis survives in Freemasonry, the Hermetic Order of the Golden Dawn and Thelema.

There are many unique archaeo-astronomical aspects to Ancient Egypt and one of the most intriguing occurs at the Abu Simbel temple. Here, twice a year, the rising sun penetrates the temple and illuminates the four forces of creation illustrated at its inner sanctuary. This event was originally correlated with the birth and coronation day of Ramses. John Anthony West and Bauval examine the temple in some detail considering the talismantic basis of many of the images. Lon Milo Duquette continues the discussion looking the modern applications of talismans in magic.

The series ends examining science and the ancient gnosis of the Egyptians and asks the question - are there complex scientific notations hidden in ancient hieroglyphics?

Author Laird Scranton demonstrates an unexplainable accurate description of subatomic structure, quantum physics, cellular biology and even string par theory, hidden in ancient accounts of the formation of the universe. A provocative discussion to be sure, but a great way to end the series and leave us contemplating the nature of Egyptian wisdom.

Web: <http://www.magicalegypt.com/>





**House of Numbers**  
**Deluxe DVD**  
**R1 DVD**

House of Numbers is a controversial documentary examining the state of HIV and AIDS research. It is superbly presented and tries to address the subject through interviews with major researchers in the field. The question of what exactly is HIV and AIDS sent Canadian filmmaker Brent Leung on a worldwide journey from the slums of South Africa where death is an everyday occurrence to interview researchers through medical establishments worldwide.

Despite the fact that AIDS has been the centre of health debate for some 30 years it is still little understood and there is much debate about treatment possible cures and government policies.

What I especially like about this documentary is that there is no one ideological focus. Leung has allowed all manner of experts, alternative, mavericks and activists to have their say. This approach is significant in that too often we are given a "media managed" view of the HIV/AIDS crisis where everyone agrees and a cure is in sight. In this challenging documentary we are presented with a myriad of debates and theories about AIDS including discussions about how it is acquired, tested, diagnosed, defined, treated and ultimately, hopefully, cured.

This is not an easy documentary, especially for anyone who has lost someone they have loved to AIDS. However it is a documentary that needed to be made. There has been so many peo-



ple, for example for whom AZT has proved more disastrous that the disease itself that an informed discussion needs to be had. One of the most significant themes has been the ongoing debate about the relationship between HIV and AIDS even after so many years many scientists (and they are not just an eccentric few) do not believe the evidence is solid enough to prove HIV causes AIDS.

I think it is shocking that pressure has been placed on many film festivals to drop this documentary. Censorship of any form is to be condemned especially when the mainstream medical establishment is no closer to controlling AIDS than anyone else. Yes this is controversial and many people interviewed are at the "edge" of mainstream research, but does that mean they do not have a right to express their opinion, to discuss their research and offer up the results of years of work. I think not.

This is a well presented film which does not question the severity of the AIDS crisis nor the great tragedy that AIDS that occurs when someone is diagnosed with it. It does however critically examine the current medical debacle where the medical community seems to be working in the dark.

Whether you agree or not with the House of Numbers it is a film you must see.

The House of Numbers Deluxe DVD includes lots of extras. While the film is 89 minutes long, the special Deluxe Edition explores in greater depth and more exacting detail the issues raised in the Standard DVD. The Deluxe edition includes the film on one DVD and two special features discs !

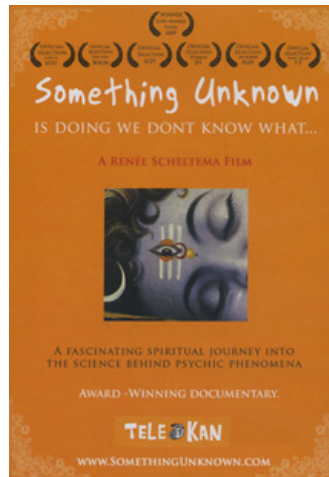
**Web:** <http://www.houseofnumbers.com/>





**Something Unknown Is Doing We Don't Know What**  
R1 DVD

There are lots of films on parapsychology these days and most often they fall in the age category. *What the Bleep* ? Began the craze and there is little sign of it stopping.



*Something Unknown Is Doing We Don't Know What*, however, is a more interesting production. Directed by Renée Scheltema it emphasizes the hard science between psychic phenomenon. It interviews well respected scientists working in the field and considers the peer reviewed and verifiable documentation they have produced. The guide to the film is pioneer parapsychologist Charles Tart and he states that there are five areas in which the sheer bulk of scientific evidence is overwhelming. These fields are telepathy, precognition, clairvoyance, psychokinesis and psychic or spiritual healing. The program then examines each of these fields in turn examining the available evidence. Experts such as Prof. Charles Tart, Dr Dean Radin, Prof. Gary Schwartz, Dr Larry Dossey, Dr Hal Puthoff, Dr Rupert Sheldrake, Dr Roger Nelson, Dr Melinda Connor and Stephan Schwartz. The evidence presented is solid and provocative. For example Radin devised an experiment which measures eye response to images of violence and suffering, alternating images of pleasure and pain and placing a blank slide between each image.

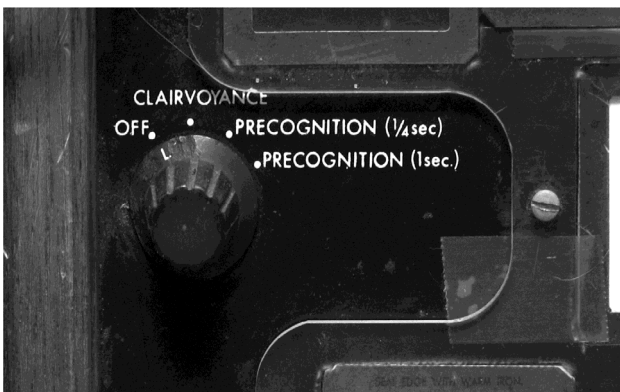


Strangely when images of violence were about to be shown the eye began to response, in most cases up to three seconds before. This sort of documentable precognition is significant. Throughout the show are also individuals discussing their personal "psychic" experiences, while these add a human interest aspect to the film in my mind they take away from the sold scientific foundation of the film. It doesn't matter who real an experience seems, if it cannot be proven in an experimental setting it is not value to science.

The final aspects of the "big five" spiritual or psychic healing is the most contentious. While there are lots of suggestive cases since it cannot be repeated in the lab it is hard to truly document these cases. How many of these cases are due to spontaneous remission, medical misdiagnosis or simply psychological illness. I am not saying such occurrences are impossible just that they are far more difficult to document and in my mind this fifth category is far more troublesome than the other four.

I greatly enjoyed this film it placed a strong emphasis on scientific evidence and time and time again brought home the fact that there was more than enough "hard evidence" to convince even the most dedicated sceptic. Sure there are personal tales and a few new agey touches which made me cringe but all-in-all this is a very impressive doco.

Web: <http://www.filmbaby.com/films/5316>  
Web: <http://www.somethingunknown.com/>



## Dark Lore 5

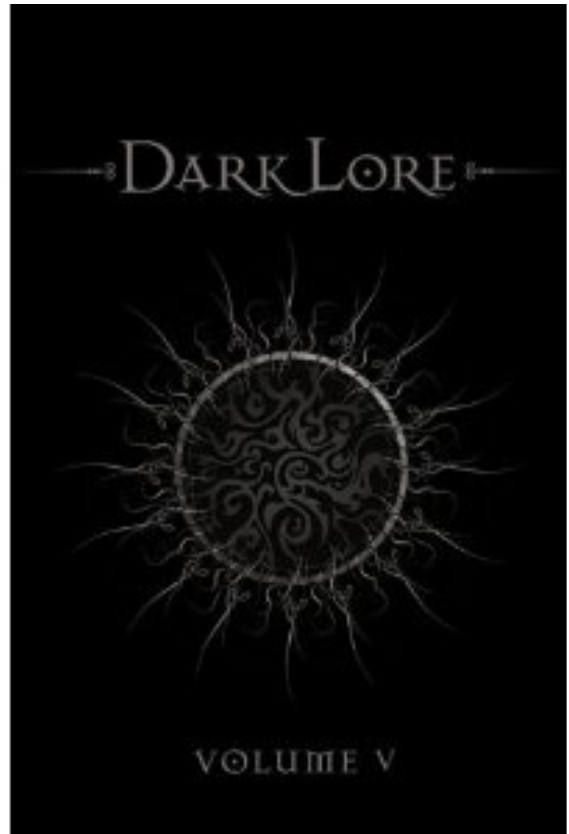
Daily Grail

Web: <http://darklore.dailygrail.com/>

Dark Lore is a marvellous mix of the strange and the obscure, the academic and the speculative, bringing together everything from UFO's and cryptozoology to esotericism and spirituality. Featured through Darklore 5 is superb art which really brings the various subjects under investigation alive.

Dark Lore 5 opens with such a simple yet terrifying question how could you tell if an entity experienced under the influence of a psychedelic is real ? This is a fascinating discussion and explores whether there are guardians which protect certain realms. It suggests that perhaps certain drugs such as DMT offer a glimpse into the underworld and hence guardians of the dead may be stand in the way of those who shouldn't be there. This is an interesting mix of folklore, science and personal experience and a great way to open issue 5.

The next essay explores H.G. Wells experience with the theory of evolution and while he always spoke of the elegance of Darwin's theory he be-



came worried about man's future especially socially. This can be seen illustrated in the Eloi Vs the Morlocks in The Time Machine and the distorted science of The Island of Dr. Moreau. This essay includes an intriguing discussion of Social Darwinism from various political perspectives and examines how Wells decided that a new form of artificial evolution was needed based on education. It was at this stage that Wells essentially moved being from being a Social Darwinist to a Social reformer.

Decoding Crop Circles looks at the mathematics and symbolism of crop circles while in The Secrets of the Angel Society Philip Coppens offers us a fascinating exploration of artists, occultists and their work with angels, past and present. He discusses how they gain direct access to the divine rather than through the intermediary of the Church or organisations and hence encode in their works their personal experiences of the angelic.

This is followed by a fresh look at the early UFO sighting of Kenneth Arnold in 1947. It examines the way his report shaped UFO sightings and in turn seemed to be shaped by other UFO sightings over the years. It is an interesting examination of the sociology of a UFO sighting.





"The Invisible 40" (Don Anderson, www.donanderson.com)

## Return of the FLYING SAUCERS



A fresh look at the sighting  
that started it all

by Martin Sklar



The sighting by pilot and businessman Kenneth Arnold of nine "peculiar aircraft" skimming over the peaks of the Cascade Mountains of Washington in June 1947 has unique significance. The worldwide press coverage that followed defined for all time the public consciousness of "flying saucers", and we will never understand their historical origins without an understanding of what Arnold said he saw and of how his story was interpreted in the context of the times.

One aspect of this question concerns Arnold's intent to see what he said he saw and to accurately describe it to us in the days and weeks afterwards. Was Arnold a "reliable witness"? What does that mean? What is this quality of reliability? Is there any way of measuring it?

Search of the Last Mammoth is filled to the brim with fascinating reports of surviving woolly mammoths with varying degrees of credibility. While some seem rather off the charts, clear descriptions of huge hairy elephants do seem rather credible. What we are to make of spectral mammoth sightings is anyone's guess !

The Sirius Mystery was a ground breaking book in its day with its exploration of the strange astronomical wisdom of the Dogon. This superb article examines its antecedents, the weird and wonderful flood of books that followed from a myriad of authors and connections with everything from psychedelics to the magickal orders of Aleister Crowley.

Robert Schloch offers us re-examination of the Moai of Easter Island and asks whether they could have been moved by psychokinesis ? He also explores the reason behind Easter Island and wonders if it was some sort of psychic research lab. This is followed by a cryptozoology article on a green hairy six foot tall bigfoot called The Mill Race Monster.

Calling Cthulhu by Erik Davis examines how a series of fictional tales written by a pulp science fiction writer could become the foundation of a magical tradition. He explores the idea of Magical Realism and looks at Chaos Magic, a pragmatic form of sorcery which argues that regardless of the source of a symbol system it can be put to good use in the right hands. He also examines the many various pseudo Necronomicons and their possible historical influences.

Martin Gardner was a prophet among sceptics, yet it seems when his work is examined with a

critical eye it is not as objective as he first claims. Using the case of Mrs. Piper as a focus Greg Taylor shows Gardner to be a "sceptical true believer" distorting evidence to fit his pre-conceived conclusions.

Darklore 5 ends with an exploration of the link between UFO's and fairies, gnomes and other strange creations and with an examination of UFO's and folklore, history and tradition.

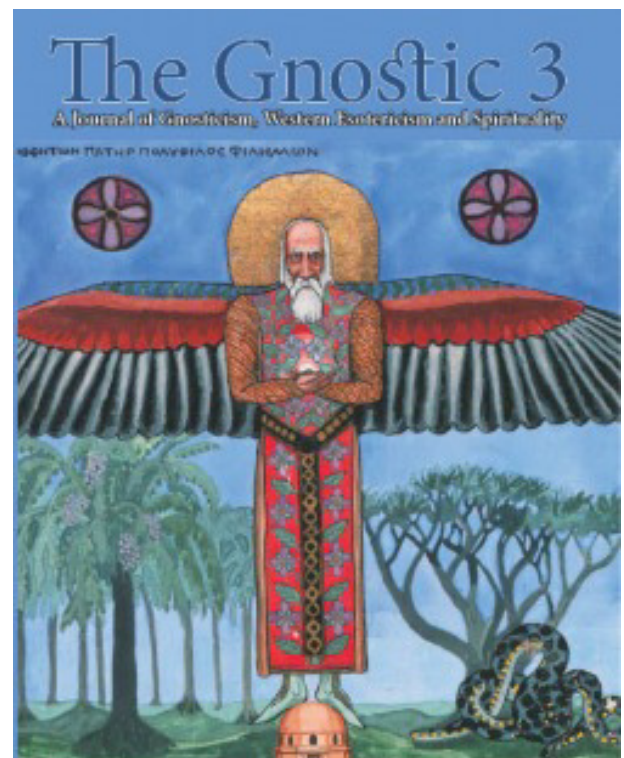
This is certainly an issue packed to the brim with erudite, challenging and intriguing content. It offers a diverse range of articles, beautifully illustrated and keeps you attention right the way through. It is clear each piece has been carefully chosen to give us the most innovative and creative ideas to ponder and contemplate. Impressive.

### The Gnostic Issue 3 Bardic Press

Web: <http://www.the-gnostic.com/>

The Gnostic Issue Three offers an impressive range of articles, each of which are much longer than you would normally see in a magazine, leaving far more room for the exploration of the themes under discussion.

In many ways it is more of a journal than a





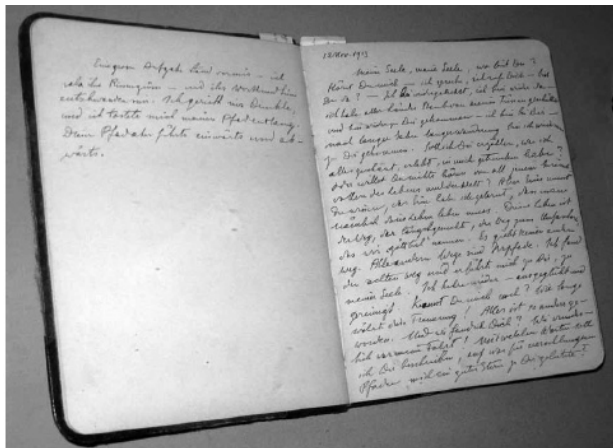


Figure 2: Jung's Black Book journal, opened to the entry of 12 November 1913, the night his journey began.

magazine coming in over 200 pages.

It opens with a fascinating interview with David Tibet, the last remaining member of Current 93 as he discusses music, Gnosticism, Coptic Mysticism and lots more. We then get solidly into Liber Novus, the Red Book of Carl Jung. This work has been long unavailable and only recently published and offers astounding insights into the period of Jung's life when he wrote The Seven Sermons of the Dead. It is certainly an initiatory quest feed by visualization and persistence yielding power visions and an experience of real gnosis. This essay also explores key themes which are found throughout Jung's work which are embodied in this experience.

We next dive into Déjà vu and consider what it suggests about time and consciousness. This is followed by a comprehensive consideration of a lesser known work from the Nag Hammadi library, the Authoritative Discourse. We come to appreciate this work of Christian Platonism through comparison with other texts such as the Hymn of the Pearl and the works of Philo.

William Blake has always been an enigma and interpretations of his works abound. Here we get a gnostic standpoint on his work which is both insightful and persuasive. An examination of coincidences is followed by the quirky Gospel of Toni, some fiction and even a comic !

The 10th Chapter of the Gospel of Luke is given a surprisingly exegesis from a Gnostic perspective followed by a quite breathtaking article on gnostic themes in Japanese anime. The Apocalypse of Peter, a wild strain of gnostic gospel gets a look-in but ultimately seems to be more about intra-sect feuds and Daniel Matt offers us

his insights on Kabbalah and the Zohar.

After examining the nature of higher intelligence with reference to science and spirituality we have a good look at Robert Graves, a truly eccentric author who seemed to combine goddess worship, Gnosticism and rationalism into a truly iconoclastic mix. His work White Goddess still amazes and confuses. While his later works on Christianity included King Jesus, which presented a pagan Christ, and the Nazarene Gospel Restored, which he wrote with Joshua Podro attempted to explore Christian origins in a new way. He also produced many books on myths including Greek Myths and Hebrew Myths with Raphael Patai.

The Gnostic Three continues with rare extracts from Theodotus, the Temple and the Divine on how we should view places of worship and scriptures and a response to an essay in Gnostic Two which focuses on the Eglise Gnostique of Doinel. There are reflections on dualism and a wide range of book reviews.

This is certainly a comprehensive magazine covering Gnosticism in a truly erudite yet approachable manner. There is a wide and diverse range of articles with more than enough to challenge and stimulate.



## Wolf Love (2010) Omnia

*If you can learn to truly Love the Wolf in the forest, then you begin to really understand Nature..*



It is hard to describe the music of Omnia or place it within a specific genre. It is a sort of pagan folk which is a fusion of many different styles. It is evocative and expressive. The diversity of this album is impressive from *Wake Up* which is a sort of reminder to be who we are with a strong female vocal to feel good "run in the forest sounds". There are more contemporary pagan tracks such as *Dance Until We Die* which is expressed with a strong rap beat. The album has a fairytale theme with a dark bent; it is an impressive theme which is matched with a strong anti-authoritarian if not anarchist political message. *Salvatio Vita* explores how a satyr would play the flute and certainly is a solid pagan dance number. *Cornwall* is a marvellously nostalgic evocation of a pagan countryside. I especially liked *Teachers* which had a far more traditional pagan folk sound which really resonated with my sense of the old ways.

*Wolf Love* is an unusual album, very different from the earlier Omnia pagan folk sound. While sound tracks hark back to the past, fans will be divided on this one. Many of the songs are more upbeat than the unusual folk fare of earlier times but no band every stand stills so it worth listening to *Wolf Love* a couple of times as it does grow on you.

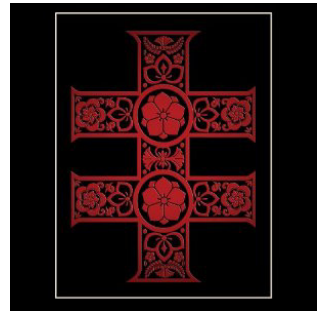
*Wolf Love* includes with a free DVD of Omnia recorded live on-stage during the Pagan night at Castlefest 2009 as well as various extras.

**Web:** <http://www.worldofomnia.com>



## Ankoku Buto Faith and the Muse (2009)

*Ankoku Buto* is an explosive new release from Faith and the Muse, it has an evocative warrior like feel mixed with dark and gothic lyrics.



The new album has thirteen tracks (which Faith and the Muse call atavisms) and a DVD as well as a 30 page full colour book with lyrics, artwork and poetry. The presentation of this album is superb, the book alone will keep you reading for quite a while.

All the tracks on this album are superb and are incredibly evocative, they are diverse in presentation but bring together a strong dark gothic feel with strong lyrical content. The quality of the music cannot be faulted with superb instrumentals and unusual explorations of everything from the violin to a Taiko drum.

*Battle Hymn* is quite a declaration of war, danceable yet aggro as well yet, but not quite as extreme as *Blessed* which calls us all to join the revolution in truly inspiring fashion !

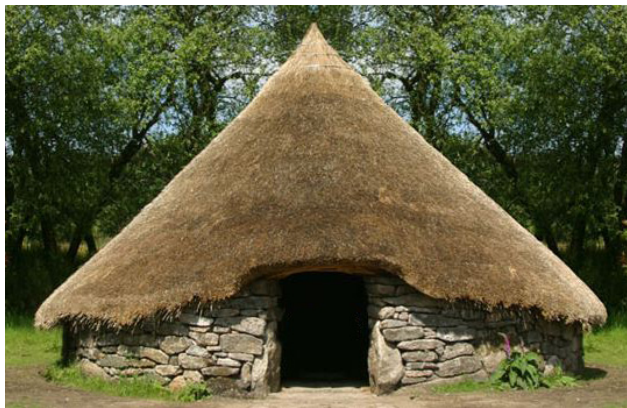
*Kamimukae* is a dark and brooding instrumental with a lilting wordless voice over. There is lots of warrior ethos here, *Bushido* is a marvellous Taiko drum piece, while *Nine Dragons* includes some nice quotes from Sun Tzu's Art of War.

*Kodama* changes the pace into a strange gothic themed lounge song, amazing – nasty and cynical lyrics with a soothing yet slightly disturbing sound. This contrasts well with *Sovereign* which is a loud, fast, strong metal anthem.

The DVD includes videos for *Battle Hymn*, *Blessed*, *Into My Own* and *The Burning Season*. The Full concert film of Faith and the Muse at Convergence XIII (2007) and Interview with Monica and William.

There is footage from various concerts over the years and a trailer for the graphic novel series "Anafae" by Monica Richards and Jim Neely.





### Nigel Shaw and Carolyn Hillyer Seventh Wave Music

*We will build our dwelling from the bones of the earth  
We are wed to the body of the earth  
We will kindle our fire from the heart of the wood  
We are wed to the soul of the land*

Nigel Shaw is a long-established composer and musician. He is a wood carver and traditional flute-maker, making many of the instruments with which he performs and records. The inspiration for most of his music stems from the spirit of the land, with its cycles of power, mystery and gentle beauty. In the creation of his albums Nigel uses ancient instruments including handmade wooden and clay flutes, traditional whistles and recorders, smallpipes, dulcimer, psaltery, Eastern European overtone flutes (including fujara and koncovka), many types of drum (including djembe, cahon and darabuka) and percussion. He combines these with sound recordings gathered from nature and contemporary musical instruments such as piano, harmonium and synthesisers, in a powerful fusion of ancient and new to create his unique landscapes of sound and soul-filled melodies as well as the dynamic tribal rhythms of his dance music.

Carolyn Hillyer is a composer of moving and beautiful music and raw compelling chants, she is a joy to behold in concert. She sings of ancient spirits and hidden memory, of ancestral roots and the deep experience of women in the weaving of courageous life paths. Carolyn is

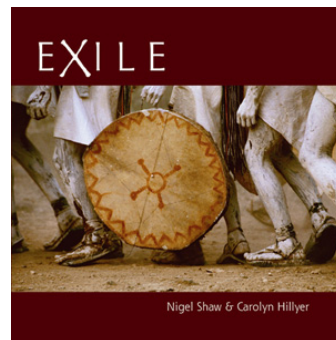


also a drum-maker, creating traditional frame drums from skins and other materials sourced both on Dartmoor and during her journeys to the Arctic. She makes many of the instruments that she uses in concert including red deer, horse, reindeer, elk, salmon, horned, paddle, death and other ceremonial drums.



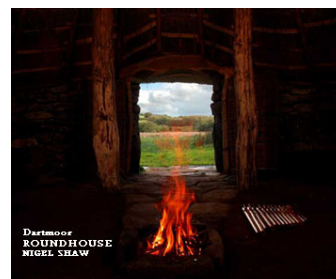
### Exile Nigel Shaw and Carolyn Hiller

Exile is took over two years to make and went through many forms and shapes. It is a reflection on the feeling of being the exile, of loss, separation and loneliness. Of desire for an ancestral home, of dim memories of a lost past. It is a deep and melancholic album, beautiful, moving and reflective. It features a wide range of instruments flutes, whistles, smallpipes, fujara, and koncovka; darabuka, riq, djembe, cahon, rattles, and frame drums crafted from reindeer, stag and horse; dulcimer, piano and singing bowls. Other musicians also joined Nigel and Carolyn on this quest including Shelok Tsering (voice), the violin of Paul Sax, the didge of Shaun Farrenden and drums of Scott Jasper, and the various guitars of Brian Abbott, Adrian Utley, Tim Gill and Pat Orchard.



### Dartmoor Roundhouse Nigel Shaw

This is quite an amazing album. It features a series of what at first seem to be simple flute songs, each dedicated to an indigenous Tree.





The album was recorded in the Dartmoor Roundhouse and Nigel spent a year working to create the album. What is amazing is that each flute was especially made, each one resonating with its own unique sound. There is no artificiality to this album, it is clear, honest and speaks with a natural clarity. No other instruments are used; there is just the beauty of the sound and the natural environment.

### Ice Carolyn Hillyer

This really is a special album. It was created during the dark phase of the moon in the deepest time of winter when the silence is greatest in the Arctic. It is an album which evokes a ancestral memory, something deep within the blood and the soul and reminds us of where we came from. The cold songs tell the tale of lives and lands long hidden, of memories that lay frozen and wrapped within 25,000 years of time. The cold songs speak of the Udegan ice women, who walked out from the blue glaciers and who are the embodiment of the most ancient relationship between human people and the deep spirits of these northern lands. The cold songs honour one thousand generations of ancestral mothers and the daughters who still feel the stir of ancient ice in their veins.



The sisterhood stems from the nine Udegan (elder, witch, grandmother, shaman) who emerged many thousands of years ago from the glacial north of the last ice age, called out by our foremothers as they grew into their relationship with the primordial spirits of the cold lands. The Udegan have accompanied us through a thousand generations of women's northern spiritual traditions. They exist still within the frozen body of the Arctic and as memories of ancient ice far beneath the warmer skins and old melt waters of moor and forest, heath and grassland.

The songs and chants will stay with you for a long time. They were made by Carolyn using unique instruments including skin drums. Other instruments include reindeer, horse, copper and salmon drums; rattles, bone whistle, wooden flutes, dulcimer, cimbala, jaw's harp as well as

source recordings made on location in the Arctic.

### Drum Songs from the Heathen Hills Carolyn Hillyer

This is an album which focus specifically on drumming songs and chants. It is again a very simple album yet has a clarity of sound which moves the soul of the listener. The use of rattling, beats and breath as well as a range of drums produces an amazing array of sounds. It is fascinating to note how different skins produces such variations in expression. The thirteen songs are divided into four groups: songs of the travelling, bright, dark and silent drums. This is a powerful celebration of the old ways of our ancestors.



### Dartmoor Symphony Nigel Shaw

This is a startling work inspired by the beauty and majesty of the Dartmoor landscape. It features the amazing flutes made and played by Nigel as well as strings played by members of Ten Tors Orchestra, conducted by Simon Ible. Ten Tors is a chamber orchestra with a membership of up to 50 professional players, including a seventeen-piece string ensemble plus flutes, oboes, clarinets, bassoons, horns, trumpets, percussion and harpsichord. The album also includes a DVD which depicts the landscape as it moves through the seasons. This is quite an experience being able to hear Nigels music accompanied by such an orchestra as they explore the Overture, Stone, Wood, Water and Sky of the work composed by Nigel himself.



### Seventh Wave Music

Web: <http://www.seventhwavemusic.co.uk>

